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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, AUGUST 30, 1919

NO. 18

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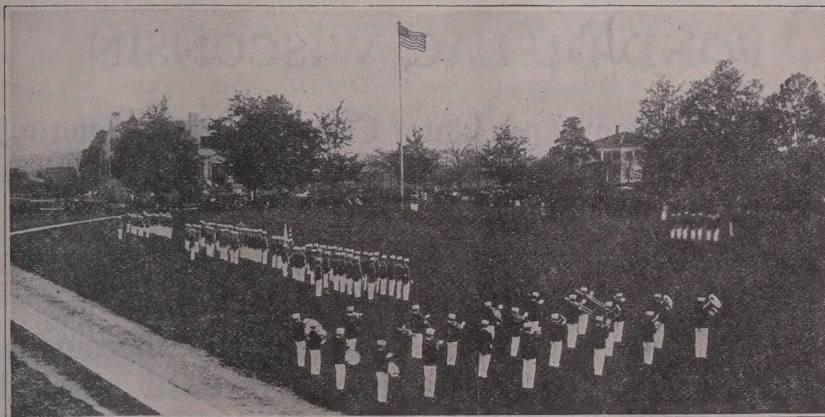
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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 30, 1919

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EDITORIALS AND COMMENTS

The Honor of the American People is at Stake

THE American people ought seriously to realize that if the United States Senate should carry the recommendation of its foreign affairs committee into effect, amending the pending treaty of peace by providing for the transfer of Shantung to China instead of to Japan, it would involve three things: a national dishonor to ourselves, an act of perfidy toward three of our allies, Great Britain, France, and Japan, and an irritant to at least the latter that might be deemed a *casus belli* and would certainly be viewed (quite rightly) as a very unfriendly act. On the other hand, since we would be powerless, on our own motion, to effect the transfer to China unless we chose to make the attempt by declaring war against the three nations mentioned and should win the war, the proposed change in the language of the treaty would be of not the slightest value to China; while, by repudiating the treaty, as we should thus do, we should relieve Germany of all the obligations relating to ourselves which she has been forced to assume, and should dissociate ourselves from the forces of civilization that are now compelling Germany to make some form of restitution for her misdeeds in the past.

For it must be remembered that the chief issue involved in this Shantung matter, so far as the powers are concerned, is the sanctity of treaties. And the Senate committee is deliberately demanding that Great Britain and France make of their treaty with Japan a "scrap of paper", with the penalty that the United States will withdraw from the association with these powers in making peace with Germany if they refuse to do so.

As representing the conscience of some considerable part of the American people, we unhesitatingly declare that position to involve national dishonor for the American nation.

Whatever wrong was done to China—and it was a genuine wrong—was done by Germany when, in 1898, she forced the treaty which gave her the "lease" of the Kiao-Chau bay section of the province of Shantung; and it was a wrong in which Russia, England, and France immediately afterward participated by seizing other desirable portions of the China coast and forcing similar "leases" in their respective interests. If the United States had protested against this wrong at the time it was committed she would have some color—though not much—for the present demand of the

Senate committee that Japan, as successor to the "rights" of Germany, should be deprived of those "rights", while no such demand is made upon England or France. The United States made no such protest. The world has acquiesced in the wrong then committed. No nation, unless it be China herself, can intervene now, twenty years too late, and say that the lease to Germany cannot be taken over by Japan, who ousted the Germans from their possessions in China precisely as Great Britain and her dominions ousted them from other German colonies, as incidents in the world war.

That, long before we entered the war, Great Britain and France made a secret treaty with Japan guaranteeing to the latter her succession to the German lease on condition that she oust the Germans from it, is regrettable to us, who do not believe in secret treaties, though entirely in accordance with the general practice of other nations than our own. But as we were holding ourselves carefully aloof from the nations that were straining their resources to repel the German invasion, we have very little right to criticise these for making the engagement. The fact that the treaty was a secret one does not relieve the signatory powers from their obligations under it. Moreover, even if these powers were bound by Mr. Wilson's denunciation of secret treaties made three years later, which, of course, is a preposterous position, it still remains that Mr. Wilson, in his fourteen "points", never demanded that secret treaties already made should be repudiated but only that in future there should be no more of them.

Mr. Wilson's attitude at Versailles, with respect to Shantung, if we understand it aright, was an earnest plea to Japan voluntarily to recede from the rights she had won in China, in order to coöperate in the beginning of a new world era in which weak nations should no longer be despoiled by stronger nations. It would have been a magnificent thing for Japan if she had voluntarily accepted that principle. It would have given her the confidence of the world. It would have guaranteed to her such a moral influence in Chinese affairs as would have been of lasting value to her. It would have cemented her friendship with America. It would have made her the world's leader in dealing with the problems of territorial reconstruction.

But Japan did not. She insisted upon her rights under

the treaty. She had every legal right thus to insist upon them. Great Britain and France fulfilled their obligation to guarantee those rights to her. These nations would have shared in the perfidy of Germany if they had violated their obligation. And if Mr. Wilson had insisted that they do so, on pain of refusing American assent to the treaty of peace, he would have committed the American nation to a demand that Great Britain and France, having profited by their treaty with Japan, now repudiate their obligations under that treaty.

That is precisely what the United States Senate will have done if it amends the treaty in accordance with the recommendation of Mr. Lodge's committee. But the Senate, in that event, will also adopt a peculiarly discourteous method in doing that which is in itself dishonorable. Instead of negotiating with Japan, England, and France in diplomatic manner in an attempt to undo their own treaty on the ground that we (whom it does not concern) disapprove of it, the Senate is asked by its committee to use its own constitutional power of force—for we will not call it a right—to refuse assent to the treaty of peace except on the condition that these nations comply with our demand.

The United States, as the disinterested friend of Japan and China, was entirely within her rights in urging the former of these to recede from her rights under that treaty; but she has not the faintest color of right to *demand* that Japan do so. To formulate such a demand, even in a diplomatic manner, would be a national impertinence which would be, and ought to be, indignantly resented by Japan. And now, from being, two years ago, an appreciated friend of the nations that were in distress, we shall become, if this

committee recommendation shall be made the action of the Senate, an international bully, selecting the most offensive way in which to accomplish that which is in itself dishonorable. And the absolute futility of the action is as conspicuous as its impropriety.

Do the American people realize that this position has been deliberately avowed by a Senate committee, and that there is grave danger that it will be accepted by the Senate itself?

This is not a political issue; it is an issue in which the honor of the American people is involved, and it is the paramount duty of *religious* leaders of the nation to demand that the Senate act both honorably and courteously toward those nations that have solemnly entered into treaty obligations with each other, which obligations now they must fulfil.

And it should be made perfectly clear to those who are promoting this act of national perfidy in the Senate that the religious sense of the nation will hold them personally responsible, and any political party which may uphold them politically responsible, for what will have become the blackest chapter in American history.

All that our boys have won in France for American prestige and American honor is now being seriously imperilled by the men who bear the responsibility of the American people in the Senate.

We shall hope that this may be thoroughly understood throughout the country, and that the *conscience* of the American people will assert itself in demands upon their senators that they emphatically reject the amendment which has been proposed by their committee on foreign affairs.

Our Family of Workers



BECAUSE we appreciate what follows more, perhaps, than any other distinction that has at any time come to us, we are reprinting on this page an article that appeared in the August number of the *Typographical Journal*, the official magazine of the International Typographical Union of North America, published in Indianapolis, and which came as a complete surprise to us. The article is as follows:

"The employes of the Morehouse Publishing Company, Eighteenth street and Fond du Lac avenue, formerly known as The Young Churchman Company, located in the Montgomery building, have in the past enjoyed working conditions that have been, generally speaking, far in advance of most establishments in the printing trade. Frederic C. Morehouse, president of this firm, one of Milwaukee's leading and progressive citizens, chairman of the local chapter of the Red Cross, though a busy man, interested in many worthy movements for a better community, has been in many respects broader than most employers, and at no time has overlooked measures that would uplift the economic conditions of not only his immediate employes, but that of labor in general.

"Having long since recognized the wisdom of coöperation between employes and the firm, being fully conscious of the fact that labor is more than a commodity—to be exploited, robbed, and oppressed for the sake of extorting gain and profit out of human souls—the Morehouse Publishing Company has in every sense been considerate of its employes, in having paid them for holidays, etc., though the shop was closed, and there has never been any hesitancy on the part of this firm in complying with whatever concessions the union has asked. Three years ago the company inaugurated a plan whereby the employes in the bindery department were given a week's vacation with pay.

"This firm, on May 1, 1919, moved into its new location, occupying a spacious building at Eighteenth and Fond du Lac avenue which was expressly remodeled for this printing establishment, and with broad vision guiding in transforming this building into a suitable printing and business office everything possible was so planned and executed looking toward the comfort and health of

the workers that would in the largest measure make it not only an ideal workroom, but also a place where employes can feel assured that they will not become subjects of tuberculosis or any other sickness ordinarily prevalent in the printing industry, which, sad to say, has not always been taken into consideration by all employers in the past. The building is equipped with hot and cold water, electric fans, ventilation a-plenty, and other conveniences that will go a long way to allay discontent and which will add to bring about a spirit of congeniality and happy feeling among the working force.

"Added to the foregoing beneficial ameliorations for the workers of this institution, Mr. Morehouse, after consulting with George Stetter, the superintendent—and whose recommendation was, naturally so, affirmative—has extended his just and humane treatment of workers in his employment by the announcement that commencing with June 1, 1919, all employes in the Morehouse Publishing Company—from cellar to garret, including every employe of the various printing crafts, also those in the business office, as well as the janitor—are to receive a week's vacation with full pay, this to be permanent.

"There is no question but that a spirit of fairness as exemplified in this subject toward the workers will be fully appreciated by every employe of this firm, and must in turn result in a true and better understanding between employe and employer and yield a far greater reward both to the employer and entire community than the policy of some of the short-sighted concerns who disregard nearly every request or demand of their employes, refuse to grant wholesome reforms for health and comfort, paying the lowest of wages, and who, when a spirit of discontent overtakes the workers, do nothing but try to dispose of the matter by hurling the word bolsheviks at them. It is fairness and real justice of this sort, deeds of the character done for mankind as demonstrated by this concern, that embrace within them the real spirit of Americanism and genuine patriotism, in bringing opportunity to the workers to enjoy freer, fuller, nobler, truer, holier lives and really cherish the ideals of true Americanism, making it possible to permit them to help unfold its lofty principles to mankind and themselves be patriotic in their hearts by striving for every principle founded on righteousness and that will reflect

social conditions in which true sisterhood and brotherhood will flourish and grow and not be annihilated.

"This policy may well serve as an example to other employers of labor in America.

"Louis Bartman, linotype operator, with the firm for nearly twenty years, was the first one to enjoy this vacation with pay, and while rustivating in the wilds of Three Lakes, fishing, was notified of this newly-adopted policy, and one can realize how much more incentive a welcome announcement like this gave Mr. Bartman to pursue his sport of angling for the 'finny tribe' when the news reached him.

"Denial of shorter workdays, rest days, vacations, wholesome working conditions, and adequate wages in the past by employers has brought untold afflictions and misery upon the workers, and we here sympathetically emphasize our statement by pointing out that in Wisconsin alone some 55,000 persons are suffering from tuberculosis, to say nothing of the manifold ills the workers in general are subject to. To lessen materially, if not banish entirely, much of this unnecessary suffering and illness, inaugurations such as launched by this firm and more widely applied to other institutions, will be a much better remedy than medicine and clinical institutions.

"This vacation with pay will bless some sixty-five persons, all told, about a dozen members of No. 23. George Stetter, who entered the employ of the firm in 1900, and for many years a member of No. 23, is superintendent, having succeeded Bernard Cannon in 1911. Other members long with this firm are Mrs. Nellie Edmunds, oldest in length of service; Louis Bartman, Henry Bartman, chairman; 'Doc' Gray, Fred Harm, and Rudolph Lang.

"This concern publishes THE LIVING CHURCH, leading weekly Episcopalian periodical in America, of which Frederic C. Morehouse is editor-in-chief, and who is also president of the company. Other Church publications printed are *The Shepherd's Arms*, for primary children; *The Young Churchman*, for the young people; *Evening Prayer Leaflet*, and also many Church books, etc.

"As a Church publication THE LIVING CHURCH has conducted a departmental page on social service, printing much that is helpful in elevating the position of the workers, and other doings of a progressive tendency, and the consistent course in the past, and now, in the Morehouse institution in putting into effect this vacation innovation is an exemplification to make a reality of the teaching it espouses. This, too, is carrying out the precepts of the social message of the Carpenter of Nazareth as taught by Him two thousand years ago, applying it to industry in 1919—striving not only for the fatherhood of God, but for the brotherhood of man here and now, in having a righteous social system in industry prevail between man and man.

"These acts of the publishing company merit commendation by the workers. What firm or firms will emulate this Milwaukee concern? It is patriotism of the purest kind and will augur well to assist in spreading more real patriotism of the kind that should be imparted."

The article is signed by Herman O. Kent, who was at one time a fellow-worker in the linotype department and is now a member of the city council, but there is abundant evidence that the workers of the present day collaborated in its production. It is not because of the very kind references to the editor, president of the Morehouse Publishing Company, that the article is reprinted, but because we are thoroughly proud of the condition that has been reached in this company whereby all of us realize that we are co-workers together, whether we shovel coal into the boiler or write editorials; all guided by the Christian instinct to bear one another's burdens; each respecting the others and all desirous of setting good examples to new members of the working family who are introduced from time to time. If the employing section of the workers have found it possible to institute the vacation with full pay, upon which Mr. Kent comments so generously, it is equally true that, throughout the force, the willingness of each member to *do just a little more than he or she is obliged to do* is so general as to be a bond uniting all of us together in one group of friendly workers instead of dividing us into the two "classes" of employer and employed, each suspicious of the other, that one so often finds in industry. The fact that the typographical union (No. 23) with which our eligible workers are allied is scrupulously honorable in its dealings, whether with employers, with the public, or with its own members, helps materially to make these pleasant relations possible, and it is a matter of pride to us in this office that its chairman, Raymond Moore, received his earlier training for the printing trade as one of our fellow-workers and has never failed

to stand for the high ideals that are held by our workers generally.

We have frequently written of our readers collectively as THE LIVING CHURCH FAMILY. They are good enough to take a personal interest oftentimes in the things that concern the welfare of THE LIVING CHURCH, and their collective benefactions, given through this office as members of a family because they were imbued by the family spirit, were among the happiest incidents of the self-denial side of the great war. Now we wish THE LIVING CHURCH FAMILY to appreciate the same family spirit as animating the inner circle of workers, who know each other face to face instead of only by correspondence.

Fellow-readers, meet the fellow-workers who collaborate in one way and another in producing THE LIVING CHURCH!



ORSE than the failure to italicise the names of several deputies to General Convention who had served in the preceding Convention, in the list printed in THE LIVING CHURCH, is the careless rendering, "Mr. J. A. Smith", for the name of the genial chairman of the hospitality committee in Detroit, Mr. Dudley W.

The List of Deputies

Smith, among the names of deputies from the diocese of Michigan. Mr. Smith's name, correctly printed, should have been italicised; and those many deputies-elect who are pouring the story of their woes into Mr. Smith's sympathetic ears would have appreciated the knowledge that they were writing to a veteran deputy who "knew the ropes". We regret that the careless reporting of the name to the editorial office should have led to the error.

Which leads us also, by analogy of names, to say how deeply the loss of James Cosslet Smith, deputy to several General Conventions from Michigan, will be felt. Mr. Smith, who was chancellor of the diocese and one of its best and most active Churchmen, has died since the last General Convention.

In the Virginia list the familiar name of John Stewart Bryan is unhappily printed *Brown*. Mr. Bryan's name should have been printed in italics.

One more name is reported to us as having failed to be italicised. The Rev. E. B. Woodruff, delegate from South Dakota, served in the Convention of 1916 as a deputy from Minnesota. From Honolulu comes the report of delegates from that district as follows: Rev. William Ault, Col. Robert R. Raymond. Alternates: Rev. J. Charles Villiers, Mr. Guy R. Buttolph.



ACCORDING to the associated press, that eminent statesman and Mormon missionary, Senator Smoot, whom circumstances have now placed among the most influential of Americans, says that it was divinely revealed to Joseph Smith, among other things, that the League of Nations will not prevent wars. Well, one does not wish to seem to treat so im-

Senator Smoot

portant a revelation irreverently, but it is fair to remark that we do not need a divine revelation to show us that the condition of a world devoid of a League of Nations did not either. Moreover the higher criticism of this most recent revelation might be as disastrous to it as has been the higher criticism of the other revelations of the same prophet.

But Mr. Smoot's discovery may win for him a new term in the Senate at the hands of his loyal supporters in Utah; while his equally ardent supporters in eastern cities and in Washington, be their religion what it may, must probably have their faith strengthened by this unexpected bolstering of their cause.

ANSWERS TO CORRESPONDENTS

ANXIOUS VESTRYMAN.—Where there are good grounds for terminating a rectorship, the vestry should give notice of the facts to the Bishop, who is empowered (Canon 39) to investigate, with or without the assistance of the standing committee, and to act as "ultimate arbiter and judge", removing the rector if that shall be his judgment.

W. A. M.—The Church maintains several excellent schools for colored students, but we doubt whether such students would be welcomed in any of the Church schools not provided especially for them.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the Week Preceding the Twelfth Sunday After Trinity]

THE DAY OF THE SOLEMN ATONEMENT

The Ceremonial of the Day.

Sunday: Leviticus 16: 1-22.



WE do not always appreciate at its full value how much of the teaching of our Christian religion has its foundation in the institutions and customs of the remote past. We cannot disregard their significance nor adequately interpret the New Testament apart from the Old.

There is no day of the Jewish Year which has been more vividly portrayed for us in the Old Testament. Nor its teachings more remarkably fulfilled in the life of Christ, or made the subject of more careful analysis in Letters and Epistles, than the Day of the Solemn Atonement. It prefigured what we understand of our dear Lord's sacrifice for our redemption, culminating in Good Friday and Calvary. In the Levitical ritual, which forms the subject of to-day's reading, we have the different elements of the Day on which our Readings for the week are based.

"The Breastplate continually."

Monday: Exodus 28: 15-30.

With careful directions, divinely given, the Breastplate was so wrought as to bear upon it one stone each for the twelve Tribes, "according to the names of the children of Israel." Whenever Aaron, or any of his successors in office, ceremonially entered the holy place, he bore the breastplate upon his heart "for a memorial before Jehovah continually." He went into the Tabernacle to appear before Jehovah as the representative of a chosen people. Upon his heart he bore their names, as Tribe by Tribe passed in review remembered there in the presence of God. How significant, as a prophecy of our blessed Lord! As our great High Priest and Representative He entered the Holy of Holies, passing within the veil, Himself the Offerer and the Victim, not wearing a Jewish breastplate but that which it prefigured, our names upon His heart. His relation to us is not *en masse*, as the Jewish high priest, with a name for a Tribe; but individual, with a name for each. Each of us He knows by name, calls us by our name as the Shepherd does his flock; and made His supreme sacrifice on the great Day of Atonement that each of us might be reconciled to God through Him.

The Atonement in Prophecy.

Tuesday: Isaiah 53.

No prophet whose words are recorded in Holy Writ has gone beyond this truly remarkable vision of Isaiah's of the death and exaltation of the Servant of Jehovah. The ritual and setting of the Day of the Solemn Atonement lay before his vision as he wrote: "Jehovah hath laid upon Him the iniquity of us all." One cannot read this chapter with Sunday's reading fresh in memory, and not be deeply impressed by the common thought underlying them and the common purpose which each served. And as we interpret them, in the deeper significance of Calvary, we gain a new meaning of our Master's sacrifice and of our privilege of appropriating it.

The Scape-Goat: the Flagellation.

Wednesday: St. Mark 15: 6-15.

In the ritual of the annual Atonement two goats were brought before the door of the Tabernacle. Into the hand of the High Priest was placed a box in which were two ballots. One bore the word "Jahweh", the other, "Azazel". By this means the choice was made of the goat for sacrifice and the goat to be led away, corresponding to the ballot in the hand nearest it. We are now concerned with the disposition made of the "Azazel" goat. On his head the High Priest laid his hands, confessing the sins of the people. It was then led away to wander in the wilderness, the "Scape-goat" of the people. With perhaps a new meaning we now read in St. Mark: "Pilate delivered Jesus, *when he had scourged Him, to be crucified*"; the Flagellation, as it is called. We turn again to Isaiah: "He was wounded for our transgressions, and with His stripes we are healed." This the Saviour of the world has done for us. What have we done for Him?

The Blood Sprinkled.

Thursday: Hebrews 9.

The goat upon which fell the lot of "Jahweh" was slain. Its blood was carried into the Holy of Holies and there sprinkled upon the sacred vessels, and the roll of the Law. It signified the confession by the representative of the people that through their transgressions the Law had been broken. By the shedding of blood came the assurance of remission; the outpouring of the life principle restoring the broken unity. This was the provision of a compassionate God and served until the bringing in of a better day. But its inadequacy, its limitations, its annual recurrence, are all so wonderfully portrayed for us in our selected reading for to-day: "Christ having come a high priest of the good things to come." The parallelism is drawn between the sign and that signified, and the privileges and blessings of the Christian faith are emphasized. If this Epistle served to restrain a Jewish-Christian community from apostasy, how much more should it help us to appreciate our Christian heritage. Hebrews 9: 14 has well been called the Key verse of the Epistle.

Christ's Atonement.

Friday: Romans 3: 19-26.

The central theme of our religion is the Atonement of Jesus Christ. In it is a mystery we are not qualified to penetrate, even the unsearchable riches of Christ's love for mankind. All that the annual Atonement meant to the penitent Hebrew, the great atoning death of Jesus means to us. From Genesis to Revelation this great, outstanding theme is emblazoned on almost every page of our sacred volume. From the coats of skin of slain animals to clothe our first parents in their consciousness of sin [Gen. 3: 21], all through the sacrificial system of the Hebrew Church and culminating on Calvary, the teaching of the Bible is that reconciliation with God is the most costly thing in human life, reaching its zenith in the propitiation of the Saviour of the world. "God was in Christ reconciling the world unto Himself"; "Christ died for our justification", is the teaching of God and the hope of the ages.

Our appropriation of the Atonement.

Saturday: II Corinthians 5: 11-21.

"Any man in Christ is a new creature. As men appropriate this truth the heart grows tender, and the longing comes to give the life in His service. It is the normal expression of human endeavor, and it is the only form of life which really counts. What wings are to the bird, light to the eye, and air to the lungs, the life of the Master is to the human soul. To try to live without Jesus Christ is like trying to make a garden grow without sunshine. To all who have made the complete surrender to Him, the living unto Christ becomes the priceless pearl. To St. Paul the world in the balance seemed but as refuse. With him we say, "As ambassadors of Christ, be ye reconciled to God."

THE CHURCH'S UNITY THE EXPRESSION OF
THE RISEN LIFE

A CHURCH which is the embodiment of the risen life of Christ, and the instrument of His indwelling Spirit, is necessarily marked by unity. The Christian Church is, and can be, but one. . . . The Church is, and can be but one, because Christ founded but one society and endowed it with but one life. His Apostles were not sent forth to form separate schools of followers, working in friendly emulation, and each school provided with some partial gift of the Holy Ghost. The Apostles were the united chiefs of a single organization, in which the fulness of the Spirit dwelt. Their watchword was: "One Body, One Spirit." By this watchword both her numerical and her integral unity are secured, and we see that there cannot be more than one Church, nor a Church composed of finally severed fractions. A single life cannot build for itself more than a single living domicile; and a single organism cannot represent more than a single inward principle. The one Spirit is a guarantee of the Unity of the Body, the one Body is a guarantee for the Unity of the Spirit. The Church is both outwardly and inwardly one—one through the whole length of time from the first century to the nineteenth, one all over the world of space—one in all conditions of human existence terrestrial and ultra-terrestrial.—A. J. Mason.

Letters from a Militarized Civilian

V.



CONSUMMATUM EST! The treaty is signed and the great war is officially over. Of course there are formalities and details before peace conditions are actually restored; the treaty itself must be ratified by the various legislative bodies having jurisdiction over such matters; and the conquered enemy must show good faith in carrying out the conditions imposed. Also, the lesser criminals have to be dealt with. But all that naturally follows on what was done at Versailles on the Saturday before the Fourth of July, 1919.

Of that event you have long ago had telegraphic account; and (if the posts were faithful and the editor considerate) you may have read in these pages a sermon preached in the American church in Paris at the thanksgiving service the day afterward. But perhaps some further impressions of that ever-memorable event may have interest.

Paris itself had spent its enthusiasm at the time of the armistice, and had shown little interest in the question as to whether the Germans would or would not sign. Most people were confident that, after as much shuffling and bluffing and equivocating as the allies would endure, they would come up to the scratch of the necessary pen. So there was no special sensation when the official announcement came that on Saturday, June 28th, in the Hall of Mirrors at Versailles, where the German Empire was inaugurated forty-eight years before, the successors of Bismarck and Moltke and Wilhelm I. von Hohenzollern would seal the surrender and downfall of that blood-stained tyranny.

I went out to Versailles in time to lunch at a little hotel there which adorned each course of its special *déjeuner* with the name of one of the allied powers. For nearly a mile the great avenue leading from the gilded gates of the palace toward Paris was lined with lancers in faded horizon-blue, sitting motionless on horseback, veterans all, with nothing of the gold-lace of peace-time pageantry. Behind them a double rank of *poilus* held back the crowd that pressed to see all there was to see. Everyone was good-natured: "*Le jour de gloire est arrivé*" was the phrase commonest on men's lips, but tags of a dozen languages were heard. Actually, there was little to see there except the rapid passage of limousines up past the great equestrian statue of Louis XIV. to the entrance. But that was something: to be in Versailles on the Day! Whose blood did not run faster?

I rubbed elbows with the crowd long enough to feel its temper; then, remembering Holmes' aphorism about equality and the quality, I went round to the west end, passing the guards, climbed the long staircase to the grand terrace just outside the Hall of Mirrors, where all the elect except only the *electi electorum* were assembled. In the hall itself were only a few hundred, very official persons, and favored journalists. The rest of us were grateful to be so near the central spot of humanity's attested deliverance. There were literally all races of Christendom, all types of dignitaries, in that smiling, marching, and counter-marching company, assembled where *Le Roi Soleil* was wont to promenade with his court. Officers of all the allied armies and navies, great ladies, the greatest of them in uniforms of service, Red Cross, W. A. A. C., or "Y" ecclesiastics (some of them *bien déguisés*), statesmen, dainty children. It was like a garden-party: everybody spoke to everybody. A French bishop, glorious in purple soutane and green-tasseled hat, hailed me cheerily, as if discerning, with the true Gallican spirit, the sacerdotal veiled in the militarized civilian. Overhead, airplanes swooped and dived and climbed, as if to show man's mastery of the air, with never a threat of frightfulness; and my heart turned to darling little Denise Cartier, first victim of a German air-raid on Paris, and more than ever I rejoiced that not one of them was a Taube, a Gotha, or a Fokker. Their day, or the day of *Schrecklichkeit*, has passed forever. Within, we could see the moving-picture operators at their work. Then a

rush to a side door showed the German delegates—nonentities bearing the shame of their masters—slipping out, their immediate task performed. A few minutes later, the artillery parked in the forest began to thunder out a salute of 101 guns; and we knew that the new era had begun—*novus ordo saeculorum*. How we cheered!

Presently the great doors swung open, when the guards had cleared a space, and three men appeared, on whose shoulders a weight had been set to daunt even Atlas. The Tiger, Clémenceau, President of the Council of the French Republic, President of the Peace Conference, irrefutable answer to Osler's absurdity, in his vigorous almost four score; Lloyd George, the little Welshman who has won where Owen Glyndower failed, and who rules Britain more wisely than his fellow-Cymry the Tudors ever did; and, between them, overtopping them, smiling radiantly at the tempest of cheering, the one man who has stamped his ideals indelibly upon the treaty itself, and upon the future peace of the world, Woodrow Wilson, President of the United States of America, visionary victorious. *Ave, Maxime!* I retract no word of just criticism; I forget nothing that, as a historical scholar, I must remember. But it was a supreme moment, for an American of eleven generations to see the American President first among the first, and so acclaimed—so rightly acclaimed.

Others followed: great names, familiar faces, crowded on one's attention. Pachitch, Premier of Serbia, Paderewski, head of Poland new-born, Venizelos, greatest Greek since classic times, Pershing, Manoury, blinded and led by two brother-soldiers, a hundred others. The guards were brushed aside, and the multitude thronged them.

With the true French instinct, four French private soldiers had been set among the French military representatives; men whose faces were masques of grotesquerie, so incredibly marred and mutilated were they. Never have I seen anything so non-human; it was as if they signalized the horrid, bestial ferocity of modern warfare, whose victims they were. But, as of right, they were most acclaimed; even though our voices broke in the cheering at the ineffable pathos of their smiles. Heaven grant that never again must patriots suffer what they had to suffer—they and millions like them.

Then we set our faces back toward Paris.

The jubilations on the boulevards were far from notable: a thousand American undergraduates, after a football victory, would have been more effective. A little music, much confetti, a few serpentine marches, dancing in the squares and by the Arc de Triumphe—that was all. The great solemnity will be on July 14th; and for that all Paris waits.

I AM BACK AT TOURS once more, keeping the Fourth of July with my own altogether splendid dough-boys there. We hadn't firecrackers nor rockets; but we sang *America* and *The Star-Spangled Banner* with all our hearts. I only wish there had been a more eloquent orator; but even feeble words borrow fire from such an occasion. We talked of the very first Fourth of July; of that Fourth of July two years ago, when the American and British flags flew together from the Houses of Parliament in London—together then, and always, I hope—and when Paris kissed the little band of American soldiers, earnest of the mighty host to follow, that marched through the streets of the Ville Lumière that same day. Of the Fourth of July, 1918, when the Huns had begun to feel what it meant to meet in battle those free men whom righteous and unselfish wrath had made irresistible. And of this present Fourth, which is Independence Day for a world set free, when the principles of the Declaration are everywhere victorious, and tyrants hide in shameful exile. What a vindication of Washington and Adams, of Jefferson and Hamilton!

The Holy Eucharist, Showing Forth the Death of Christ

By the Rt. Rev. T. N. Morrison, D.D.,

Bishop of Iowa



HE Church has two ways of showing forth the sacrifice of the death of Christ.

Once a year, on Good Friday, the Church, solemnly and in penitence, commemorates the historic fact, that on a certain day, outside the walls of Jerusalem, Jesus of Nazareth was by the hands of wicked men crucified and slain.

The altar is divested of flowers and lights. The hangings about the altar are those of deep mourning, black. The music is in a minor key. There is no celebration of the Holy Eucharist, the Holy Thanksgiving. Conscious as we are of the presence in ourselves of habits of thought and conduct which in the men of the times in which Jesus lived created dislike of Him and His teaching, which at last, roused by self-interest or religious bigotry, led them to get rid of Him by putting Him to death, we are in the services of Good Friday at once condemning the generation which martyred Jesus, and for them and for ourselves asking penitence, forgiveness, and a new opportunity.

The other way in which the Church shows forth the sacrifice of the death of Christ is in the Holy Communion, the Holy Eucharist, the Liturgy, the Mass—call the service by whatever name you prefer. In this commemoration and showing forth the Church is in a different mood and attitude from that on Good Friday. There are flowers and lights, color, brightness, and glory. The music is appealing, triumphant. The whole worship, in the significant language of symbolism as well as in expression through ordered words, speaks not of time but of the everlasting to everlasting truths and facts of the spiritual realm, of Heaven, of the Lamb as it had been slain, of the worshipping host, of angels and archangels, of the spirits of just men made perfect.

Now, why this difference? Because in the death of Christ there are two distinct realities.

First, the historical fact, what men saw, the martyrdom of Jesus of Nazareth, the shedding of physical blood by wicked men. In this God could not, did not, take delight. It was the triumph of human ignorance, blindness, selfishness, wickedness.

But there was that other fact, the inner reality, which the physical eye could not see nor the hard heart of wicked men understand. It was the soul attitude of the martyr: "Lo, I come, to do Thy will, O God." It was righteousness and love tested even unto death. It was the filial obedience which never compromised with evil, which finished the work God had given Jesus, the Christ, to do. It was humanity at one with God, the human consciousness and the God consciousness one in the consciousness of Jesus, never faltering, never compromising, going straight on even unto death, which made the death of Jesus the consummation, the disclosure of a life in which God was well pleased, which justified to God Himself God's creation of man and God's method in creation, which satisfied God in His own consciousness, in that the end had been achieved. Man, the perfect man—man as man had always existed in the mind and in the purpose of God—stood revealed, tested, made perfect through suffering, the first born among many brethren. God was at last satisfied.

That which men saw and chronicled was an historic fact. The physical death of Jesus occurred once in history.

What God saw was an eternal reality. Jesus, the Christ, was the Lamb slain from the foundation of the world.

God, we may well believe, had ever anticipated the completion of His work in the Incarnation. Wickedness had made the life of Jesus, the Christ, a tragedy of blood. But all the more the glory of the eternal love, the eternal truth, the eternal righteousness, had been manifested, and that to the final overthrow of wickedness. So God, delighting not in the bloody fact of history, with joy unspeakable was well pleased in what Jesus was and in what Jesus did and suffered.

Like a human father who would forget the horror of his son's agonizing death, yet rejoices and evermore gladly remembers the heroism and fine manliness of his boy who, despising suffering and death, went "over the top", so God rejoices, not in the day of blood, but in that inner sacrifice and fineness of nature which was disclosed in the life of Jesus and in His death.

So the Church in the great service of the altar, for our sakes, breaks bread and blesses the wine. The manual acts in no way bring before us the blood, the horror, of the death they symbolize. But the Church, by a great corporate action, offers to God in gladness and with incense, flowers, lights, music, all that speak to us of joy and gladness and adoration, the very Person—that is, the innermost being, the filial attitude, the obedience unto death—of Christ Jesus. It is Jesus Christ Himself who is offered unto the divine Majesty, not the physical substance of the earthly body that hung upon the cross, but Jesus Himself, glorified, the living Lord and Saviour.

The living Jesus, the Christ, does on earth in the Eucharist what He does now in heaven. In heaven He ever liveth to make intercession for us. We do not conceive of the living Jesus on His knees or uttering petitions. The very presence of Jesus in the realm of spiritual being is the testimony to what man is intended to be and what man may become. God sees the worth and glory of man in Christ Jesus. The presence of perfected and glorified humanity is ever pleading for men still on earth and for men in the intermediate state.

The Church in the Holy Eucharist is at once presenting the glorified person, Jesus Christ, to God as the great plea for human forgiveness and need, and Jesus Christ Himself is there showing forth that perfect humanity which the Church offers to God, and by His presence, as in heaven, making—by His very presence—intercession for us.

If the veil of sense could be lifted, so the Church piously believes, we would see that there is but one reality. Heaven and earth are one. What we call matter is only phenomena, a manifestation of energy—the will, the thought, of that Word of God by whom all things were made and by whom all things are held in being and held together. On earth we use signs and symbols, a language of words or ritual, but back of what we see and do, in our minds and spiritual attitude, is one sublime worship about the glorified Christ Jesus.

And we plead not our own desires or purposes and accomplishments. Before the altar we plead before God Jesus Himself, what He is in character, what He has done, His obedience unto death. We say to God, "I am making poor work of being a Christian, but I have accepted what Jesus, Thy perfect Son, said and did as my ideal, my goal. I am pressing on. I want to live my life in the spirit He lived His life toward Thee and toward His fellowmen. I want to be faithful to truth, honesty, righteousness, brotherly love, even to disaster and ruin of all earthly fortune and prospects, even unto death, but I cannot offer my thought and deed. They are too imperfect. I offer what He was and did, even unto death. See in Him what I have accepted as the end of my thinking and doing. I am living in that direction, that is all. I condemn self because I fail to be and do what is so clearly right; look not on me but on Him. What I do imperfectly He did perfectly. Here I offer myself a sacrifice but only dare to do so as I show what I desire and purpose in His perfect and acceptable obedience, tested even unto and by death, the shedding of blood."

God accepts us in the beloved. Because Christ is there and because we are penitent and full of purpose, we can really commune with Him, and communing with Him have communion, fellowship, with each other and with just men made perfect, and with the whole company of heaven.

The Joys of a Parson's Life

By the Rev. Percy T. Fenn, D.D.

QUR "boys" are returning from the war, many of them undecided as to what they will do. They have been away a year, and in that time they have caught a vision, and gained a new grip on life. The old way and the old habits are distasteful, and they are feeling for something different.

Many of the brightest and keenest minds of the nation have been engaged in Y. M. C. A. work, and they hate to give it up to return to work distinctly secular. On every side the men are waiting—feeling their way—looking, as it were, for something to turn up. Even those who have buckled on the old harness are not quite satisfied, and are ready for the next best thing.

Well, why not try the ministry? Of all the professions this is preëminently the best! Such a statement will come as a shock to many readers; but it is absolutely true, and even from a pecuniary point of view the ministry has prizes fit to tempt the strongest and the keenest of men. If the majority of us fail to get those prizes we have the satisfaction of knowing we are not in the ministry for money, but for the joy and glory of helping our fellow-men.

And a man never has to starve in the ministry! We have known thousands of the clergy, and we have known many who have had to know the pinch of poverty; but we have never known any to be destitute. And we don't believe there are any such. In old age the minister is provided with a pension, and if in the course of his active ministry he should become incapacitated his people, or his church, will usually provide for his necessities. He is given a vacation of a month or two every summer, at full pay, and if he wishes to earn a little extra to pay expenses connected with vacation he can get summer duty in the mountains or at the seashore. Many are doing this every summer.

By reason of his calling he is treated with more deference than the majority of men, and his actual work can be as hard or as easy as he chooses to make it. A conscientious man, however, will work himself to the limit—seven days a week—and will never loaf!

Now and again we hear, or read, of failures; and there are many such. But not nearly so many as we find in other professions! When we remember the raw material out of which they were made the wonder is that there are so few failures. For these men—let us never forget—are made out of the laity. If, therefore, we wish to improve the breed of the clergy, we must improve the breed of the laity out of which they are made!

In the vast majority of cases these failures are our own fault. We hear a good deal about parish rows, insurrection in the choir, differences between the minister and his board of directors, inability to pay his debts, and the many empty pews. And the sympathy of the average man goes out to these poor fellows.

But there is always another side to the story, and if we could but learn that other side—the worldliness of the man, his lack of sympathy, his domineering spirit, his unnecessary extravagances, his lack of tact and common horse sense—we would have to admit that he deserved his misfortunes. We know of men who have wrecked almost every parish they have served; and they have never learned their lesson yet. We know of one clergyman, whose salary was a big one—for he was in charge of a wealthy church in a large city in the West—who was so much of a "sport", made so many plunges in his efforts to accumulate, that he was finally compelled to sell all his wife's silver and jewelry to pay his debts. But even then his devoted people stood by him and not only helped him pay these debts, but gave him also a substantial increase in his salary!

Nowhere else in the world do you find such sympathy, love, and cooperation as we find in the ministry. Nowhere else do we find people willing to "suffer fools" so gladly.

If we have to preach to almost empty churches often we

ourselves are to blame. If we deal in empty platitudes, or refuse to make our services interesting and attractive, or neglect our people, or are too lazy to prepare our sermons, we deserve to preach to empty pews! In these stirring days of the twentieth century we have no right to expect our people to make martyrs of themselves for even a couple of hours on Sunday! And it is the veriest bore to go into some places of worship and listen to the awful rot that is handed out in the name of God! The wonder is that anybody will stand for it! But the faithful few always do, and I suppose they always will.

There is an interesting story told about Mark Twain. It was at a spiritualist demonstration that he appeared some years after his death, and through the medium he said to the audience: "Did you ever know about my prize joke? One day I went to church, heard a missionary sermon, was carried away—to the extent of a hundred dollars. The preacher kept talking. I reduced my ante down to fifty dollars. He talked on. I came down to twenty-five, to ten, to five, and after he had said all that he had in him I stole a nickel from the basket." Reason for yourselves!

Most of what we hear about the dark side of the ministry is absolutely untrue. But the joys of a parson's life are never ending, and these are what ought to appeal to the capable, ambitious, red-blooded, sturdy young men of our land! It is a wonder that any can resist these joys!

First there is the joy of service—service for humanity. It would require the pen of a genius accurately to describe the bigness of this service—the tremendous opportunities afforded us!

When anything big is to be undertaken in any community it is to the clergy that men turn for counsel and for actual help. In matters that concern the material, the social, the moral, the spiritual welfare of a community these men are acknowledged to be the leaders. They have lately served as "four-minute men" in our liberty loan campaigns, and in the "drives" for money for war activities of every kind, and many have been leaders in Red Cross work at home and across the seas.

And in the narrower limits of our individual field of service our opportunities are inexhaustible. We are, or should be, always ministering to our fellow-men.

It is a never-ending wonder that men should need us, want us, use us, love us for this work. But they do; and they always will!

But in all such work as this we must use our common sense; for if we fail here we are past redemption.

There is a humorous story told of a clergyman—not blessed with too much discretion—who was on one occasion ministering to the needs of a private lunatic asylum, and who was advised not to contradict anything that a certain patient might have to tell him. The reverend gentleman entered the room where the man was confined and began conversation with him.

"Is it true," inquired the crazy man, "that Queen Elizabeth has recently married the Sultan of Turkey?" "Quite true," replied the visitor, bent on humoring the patient.

"And it is also true, I suppose," went on the demented one, "that Theodore Roosevelt has been elected President of the United States for the thirty-second time?" "Quite, quite true," said the clergyman, fervently.

"Ah," said the madman, rubbing his hands with glee, "and pray what may you be?"

"I? Oh, I am a minister of the Gospel."

"Well," said the man reflectively, "you look like a minister of the Church, and you may be one, but you are the biggest blankety-blanked liar I ever met."

If we stop to think of mere material joys there is that which comes from the position that is willingly conceded to us by rich and poor alike. We have known—and so have you—men who have gone from the farm, the counter, the

machine-shop, into the ministry, and there they have been given such social recognition as they could never claim in the sphere from which they came! They were not born to it, they were not bred to it, they were hardly educated to it, and in many cases it was undeserved. But it was willingly and ungrudgingly yielded to them. And in some cases they abused it! But this is among the lesser joys the ministry offers to our young men.

And then there is the joy of friendship. In the ministry we see men at their best; and, sometimes, at their very worst. We are taken into their inmost hearts, given their confidence, and the tie which binds is of the very strongest. Friendship is the unspeakable joy and blessing that result to two or more individuals who from constitution, or relationship, sympathize! If you are looking for that which is best in the men and women with whom your lot is cast; if you are also determined to give them that which is best in yourself; if you are looking for a friendship which shall help you to know yourself as you are and to fulfil yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living, seek these in the ministry.

The last joy upon which we will touch is the joy of ministering to the children. "The child is father of the man," and he is surrendered to us that we may mould and fashion him, in his most plastic period, and make him what he should become. Here, perhaps, we have our biggest opportunity, and an opportunity that is denied to other men.

If we use the opportunity, we shall be able to lay in that child's life the foundation of character and possibly of greatness that shall endure through time and eternity. And in return we receive not only a satisfaction that is illimitable, but we win the enduring love of the children. And the love of little children, in its purity and freshness, is precious beyond words.

Here then is a profession, a calling, which is open to the young men of our nation—the men who have returned from the war with an ideal. All of them, perhaps, are not temperamentally qualified, but many are.

We have tried to picture the compensations of the ministry, but we have not said much about the qualities it needs to succeed in the ministry. But the poet Goldsmith has described the successful minister in these immortal words:

"Thus to relieve the wretched was his pride,
And ev'n his failings leaned to virtue's side;
But in his duty prompt, at every call,
He watched and wept, he prayed and felt, for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

And Victor Hugo, in *Les Misérables*, has described the faithful parson in his beautiful description of the bishop who was so beloved by his people that they called him Monseigneur Bienvenu: "Prayer, celebration of the religious offices, alms, consoling the afflicted, the cultivation of a little piece of ground, fraternity, frugality, self-sacrifice, confidence, study, and work, filled up each day of his life."

Here then, is a calling open to the best of our young men—the calling which is crying out to them. It is a challenge, and a bigger challenge than the one to which they responded when they went to meet the Hun.

It doesn't demand genius, or even extraordinary ability. It will take and use even the mediocre if his heart is full of the desire to serve his fellow-men. And it promises abundant material, intellectual, and spiritual compensation, and offers such opportunities of usefulness as can be found in no other profession on earth.

Do NOT, because of national and family responsibility, let responsibility for your own soul be crowded out. You have got first of all to establish your own life and selfhood before you can give it to the world.—*Rev. Dr. Z. B. T. Phillips.*

"ANTICIPATING to-morrow's opportunities and regretting yesterday's failures is scarcely a fair way to spend to-day. It is dividing the present and bestowing it upon two periods that have no right to it."—*Selected.*

THE RETURNING SOLDIER'S INTERPRETATION

BY MARJORIE BANGS WARVELLE



OR I hungered, and ye gave me meat: I lay starving, weak and dejected. Behold that almost human, understanding Red Cross Dog found me. Brother of mine, you patient slave, how you nudged me with your friendly paw to offer me the burden hanging around your neck—spirits that stimulated and chocolate that filled the gnawing cavity!

I was thirsty, and ye gave me drink: I lay fevered and parched on the hard sun-baked ground. A white spirit with a Red Cross upon her head came to me. She wet my lips; she gave me water; she cooled my brow. Oh, God what unspeakable relief! What a kind cup-bearer! What holy water!

I was a stranger, and ye took me in: I felt again the warmth of a home fireside, the kindness and companionship offered in a friendly cup, the assuring handgrasp. It was for me, that smile and comforting word from the mother-faced matron who wore the Beloved Badge.

Naked, and ye clothed me: There were dear hands that gently took off my filthy, shredded clothes from my tired body, that washed the grime away and tenderly wrapped me in clean white linen. God reward those arms, banded with the Seal, that never tired in the common work; hands unknown but loving, that fashioned and knit warm clothes to protect me from the cold. Could I but thank the soul that so enabled those patient fingers to become worn and rough for me.

I was sick, and ye visited me: I was wounded, dazed and half-blinded when the brave lad of succor found me. For the Sign of Mercy he ventured and snatched me from No Man's Land. Tenderly and brotherly he lifted me upon his shoulders. And all for the small Red Sign the doctor dressed my wounds, sewed the gashes, removed the shrapnel, washed the sores, deadened the tortures of the liquid fire, and gave what comfort he could to the living hell of one gassed. O miraculous instrument of rejuvenation, thou God-made surgeon and doctor! Yes, I was dying and there stood before me someone with a Cross upon her head—a red, red cross. She tenderly stroked my aching head and when she spoke to me her voice sounded like a distant song. She called me from my vague, dreamy world. Was that not her smile? I murmured and the vision changed. I saw my mother. Surely, it was my mother who bent over me, kissed me and pressed my hand? Oh, God, she had come to me at last. She, neither, had forsaken me. I went to sleep. My dear, patient nurse, how many rôles you had to assume!

I was in prison, and ye came unto me: I was herded like cattle by my captor, but my spirits were not discouraged, for a messenger came to comfort me. I was worried about my loved ones across the water but the Red Cross brought good news from them. They were not in want nor were they forgotten. My prayers were answered. Such a reassurance!

And what do I hear the King say? *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For I hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

And I, just a soldier, what have I done?
I fought for You! My King! My King!

A COLLECT



GOD of unchangeable power and eternal light; Look favorably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that the things which were cast down are being built up, and the things which had grown old are being made new, and that all things are returning to perfection through Him from whom they took their origin, Thy Son Jesus Christ our Lord. Amen.

The Revision of the Prayer Book

An Analysis of the Report of the Joint Commission on the Revision and Enrichment of the Book of Common Prayer

By the Rev. Howard B. St. George, D.D.,

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III

THE ORDER FOR THE HOLY COMMUNION



THE General Convention of 1916, the House of Bishops considered and passed upon the recommendations of the Commission touching the Order for the Holy Communion. The proposals were largely approved, but the result of their deliberations reached the House of Deputies too late in the session to make it feasible for that body to enter upon their consideration. Consequently the work has to be recommended, *de novo*. The Commission has given due weight to the action of the Bishops, but felt itself in no way bound by their decisions. Some it has affirmed, some rejected by reaffirming its former recommendations, while it has taken advantage of the opportunity, in reviewing the work, to add new proposals of its own.

Before taking up a detailed analysis of the present schedule of recommendations in this Office it may be well to indicate what changes of an obligatory nature in the general arrangement and structure of the service would follow if this revision is carried into effect. They are very few and are all based on sound liturgical principles.

1. The introduction of the salutation, "The Lord be with you," etc., before the Collect of the day.

2. The addition to the Prayer for Christ's Church of the final paragraph given in the report for 1916, "we yield unto thee high praise".

3. The introduction of the salutation, "The Lord be with you," etc., before the *Sursum Corda*, thereby recalling the minds of the worshippers from meditation on the Comfortable Words, to the activities of praise which pass through the *Sanctus* into the Eucharistic Prayer. It may here be pointed out that this or an analogous salutation is found as the introduction of the *Sursum Corda* in every extant liturgy (except in the English rite since 1552) and has a continuous history from the earliest mention of these formularies in the third century in connection with celebration of the Eucharist.

4. The transfer of the Prayer of Humble Access to a place immediately before Communion. This carries out a logical correction which removes "a prayer of humility of a penitential character" which breaks in upon the upward movement of praise and thanksgiving, and places it where it originally belongs and where its aspirations gain deeper significance.

5. The placing of the Lord's Prayer at the close of the Prayer of Consecration. This is practically its universal position in Catholic liturgies, East and West. Its use in this connection is probably of Apostolic origin. It means that the great central prayer of the heart of the Church is incomplete unless we obey our Lord's command, "When ye pray, say 'Our Father'". Furthermore it calls out the devotional coöperation of the people at this point of the service as no other liturgical formulary could, and recognizes their participation in the Holy Priesthood of the Christian people. The recitation of the Lord's Prayer here will be a distinct gain in emphasizing the unity of the faithful assembled, which under the present use is unfortunately lost by the withdrawal of many communicants in some churches before the prayer is reached.

Of these proposals the "salutations" come before the Convention as new matter; the addition to the Prayer for Christ's Church, with all others recommended for that prayer, was rejected by the House of Bishops, and is now the only one of those proposals reaffirmed by the Commission. The transfer of the Prayer of Humble Access and the Lord's Prayer received the affirmative vote of the House of Bishops.

A summary is here presented, in order, of the recommendations of the present report. Note will be made of the action of the House of Bishops. New proposals will be indicated and any necessary comments will be added.

1. The title as affirmed by the House of Bishops reads:

THE DIVINE LITURGY,
being the order for
THE LORD'S SUPPER OR HOLY EUCHARIST
commonly called
THE HOLY COMMUNION

2. The first two disciplinary rubrics are placed at the end of the Office; the opening rubric, affirmed by the Bishops, permits the omission of the Lord's Prayer at any Celebration.

3. The Decalogue. The Bishops rejected the recommendation of a shortened form. The report prints the Commandments in full, but with the difference between the positive law and the explanation typographically indicated. By rubric the rehearsal of the Decalogue in its longer or shorter form is placed at the discretion of the priest, or it may be omitted, as may also the summary of the law. The Collect, "Almighty and Everlasting God", which is now optional, is removed. The *Kyrie* is retained as the people's penitential approach. By this arrangement, the Priest (at the close of his private preparation) says the Collect for Purity, "standing humbly before the Holy Table", and then can at once recite (or the choir can sing) the "Lord have mercy, Christ have mercy," etc. He then gives the salutation and proceeds with the Collect of the day. All this as it appears in the report is new matter, but it is really a readjustment of the former recommendations to make it possible, in those churches where it is so desired, to omit the Decalogue, and to indicate more clearly that after the penitential approach the Celebration of the Liturgy commences with the "Proper" of the day.

4. Permission to sing an anthem or hymn after the Epistle, affirmed by the Bishops. The response after the Gospel, "Praise be to thee, O Christ", added by the Bishops, is now included in the report.

5. The Bishops rejected the recommendation in the former report that the Nicene Creed be of obligation at one Celebration at least on Sundays and Holy Days. The Commission reaffirms the proposal.

6. Provision is made for the Bidding Prayer, or special intercessions, before the sermon if there be one (no longer obligatory) or before the Offertory.

7. The Offertory. The present list of Offertory sentences, twenty-five in number, covering two and a half pages, was revised in 1916 by the omission of some and the addition of others. The Bishops voted to replace all omitted. That meant another half page of printed matter. The report recommends seven sentences which will cover every need and occasion. "While these sentences are in reading" is omitted, as provision is made for the singing of the Offertory Anthem or hymn while the "offerings" are "being received" and also that the priest shall "offer and place" the oblations on "the Holy Table".

8. The Prayer for Christ's Church. The Bishops affirmed the omission of "militant" in the Bidding, rejected all other proposed amendments, voted to bracket "[alms and]" and omit indented rubric and to substitute "correction" for "punishment". This action the Commission has endorsed with the exception of the final paragraph as explained above.

9. The longer exhortation is transferred to the end of

the office and a rubric provides that it shall be read three times in the year.

10. The Prefaces for Whitsunday and Trinity Sunday are amended, the former for the sake of brevity, the latter of clarity. It seems unfortunate that this brevity could only be obtained by the elimination of the scriptural account of the Day of Pentecost. A more satisfactory solution of the matter would have been the substitution of the old Sarum Preface. The Trinity Preface as proposed conforms much more closely to the original and removes the necessity of omitting "Father" in the Common Preface. It reads "Who, with thine only begotten Son and with the Holy Spirit, art one God, one Lord, in trinity of Persons and in unity of Substance. For that which we believe of thy glory, O Father, the same," etc. Proper Prefaces are provided for the Epiphany and its octave, a common Proper Preface for the Purification, Annunciation, and Transfiguration, and a Proper for the Feast of All Saints and seven days after.

11. The Bishops affirmed the permission to say "Blessed is he that cometh in the Name of the Lord. Hosanna in the highest" after the *Sanctus*.

12. The Bishops affirmed the rubric, "*In the Communion time may be said the following or some other hymn or hymns, O Lamb of God,*" etc.

13. The Lord's Prayer being transferred to follow the Prayer of Consecration as above noted, the Commission proposes that the bidding to prayer from the Scottish Liturgy be inserted before the Thanksgiving, viz.: "Having now received the precious Body and Blood of Christ, let us give thanks to our Lord God." In I Ed. VI this invariable post-communion Collect is introduced by the accustomed salutation, "The Lord be with you". Some may think that the latter is the better as it is the more familiar. Our close relationship with the Scottish liturgy will incline us to the former and the variation from the usual form will be helpful to devotion.

14. In the former report it was proposed to transfer the Collects following the Blessing to a place following the Thanksgivings as noted in the last paper. This the Bishops rejected. The Commission reaffirms its first recommendation because it is hoped that the removal of these Collects, with the misleading rubric, from their present position, will help to disabuse the minds of priests of the mistaken idea that these Collects represent the old post-Communion Collects and that therefore such a Collect ought to be said immediately before the Blessing and that any prayer or intercession can be interpolated at this point. After Communion the only note in the service is that of Thanksgiving for the Gift received. When that is said it is ended. "*Then the Priest shall let them depart with this Blessing.*"

15. In the report of 1916 the following rubric was proposed: "*Where allowed by the Ordinary, and subject to his direction, the Priest may reserve so much of the Consecrated Bread and Wine as may be required on that day for the Communion of the Sick. But all that is not so required shall be reverently consumed before the Blessing, or immediately thereafter.*" The House of Bishops substituted for this the following: "*Subject to the regulation of the Ordinary, the Priest may reserve so much of the Consecrated Bread and Wine as may be required for the Communion of the Sick on that day. But all that is not so required shall be reverently consumed after the Blessing.*" The Commission, with the object of safeguarding the reverent consumption of what remains of the Consecrated Species, and also to make provision for duly regulated reservation of the Sacrament for the Communion of the Sick without a restriction which would nullify its effectiveness, recast the rubric in the following form: "*If any of the Consecrated Bread and Wine remain after the Communion it shall not be carried out of the Church, but immediately after the Blessing be reverently consumed. But note that, subject to the regulation of the Ordinary, the Priest may reserve so much of the Consecrated Bread and Wine as may be required for the Communion of the Sick.*" This is the recommendation of the present Report.

Two criticisms have been brought to the attention of the writer, the first in regard to the consumption of the Sacrament, the second in regard to Reservation.

(a) It is alleged that the object of the directions concerning consumption is to evade "eating and drinking that which remains", and allowing disposal by some other method. That is not the case. The object is, and was so definitely stated in the Commission, to remove the practice of calling up other communicants to receive again. The first proposition was that the consumption should take place *before the Blessing* and is so incorporated in the rubric in the former report. The House of Bishops struck that out as indicated in their substitute given above. The Commission has now restored the direction of the present rubric that the Sacrament "*shall not be carried out of the Church*" but "*immediately*" after the Blessing shall be reverently consumed. The writer has been asked whether consumption by any other method than eating and drinking is contemplated under the rubric. The answer is, not "contemplated", as the qualifications "*shall not be carried out of the Church*" and "*immediately*" ordinarily preclude any other method, but "possible" under certain contingencies which may occur when "drinking" becomes a moral impossibility and could not be considered a reverent consumption, and where no provision is open for safe and reverent reservation. Of course the careful priest will reduce the possibility of such a contingency to a minimum, but experience has shown that the possibility exists.

(b) It has been asked, will not the removal of the limitation, "*on that day*", make for continuous reservation and make possible, and even probable, prayers and devotions before the Sacrament so reserved? The question was raised in the Commission and frankly met and answered in the affirmative. It was pointed out that if the fact that the Sacrament reserved in the church drew men and women to prayer and devotion outside the times of public worship it was something to be welcomed rather than reprobated. The provision of the rubric places the regulation of the reservation in the hands of the Bishop where it belongs. Its primary object is for the purpose of the Communion of the sick and the absent. That has been the case continuously from at least the second century throughout the whole Church. It was continued under the first Prayer Book of Ed. VI and recognized in the Latin version of the Elizabethan Prayer Book. It is provided for in the present Scottish liturgy, where it is stated, "according to long existing custom the presbyter may reserve so much of the Consecrated Gifts as may be required for the Communion of the Sick and others who could not be present at the celebration in the church." Modern conditions of living make reservation a practical necessity to insure the communion of the sick at any time and under any circumstances. But there is no attempt to conceal the fact that prayers and devotions before the Sacrament so reserved will follow, nor to gain that privilege by indirection.

16. A new rubric dealing with the administration of the Holy Communion in church by the method of Intinction is recommended. It reads: "*When for any reason it is deemed inadvisable to use the common cup in the administration, the Bishop may authorize the Priest to use the method of intinction.*" This appears to be subversive of our Lord's command at the institution of the Eucharist. It also sets aside one of the fundamental principles of the Reformation, the restoration of the cup to the laity, and the very first reform inaugurated in the Church of England. Yet we are confronted with the fact that an increasing number of communicants decline to receive from the chalice for hygienic reasons, and therefore abstain from Communion. As no method is indicated in the proposed rubric, and no practical and satisfactory method has yet appeared, it may be that communion in one kind will be the solution of the difficulty. The object of the rubric is to legitimize a practice which is definitely at variance with the positive law of the Church. It is not open to every Parish Priest to adopt the innovation on his own responsibility. It must be authorized by the Bishop, who will indicate the most practical and reverent method. The Church has acted on the right of regulating the method of administering the sacrament and accommodating itself to times and circumstances. Necessity may be a compelling factor in permitting an alternative method now in regard to Holy Communion.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE LABOR PROGRAMME FOR RAILROADS

WHAT may come to be regarded as one of the historic documents of the industrial history of our country was the statement issued by the organized railroad men of the country in their appeal for the nationalization of the railroads. Coming at a time when there is an increasing demand for what is called "the democratization of industry" it puts the case for government ownership and operation with striking force. It is all the more effective because so temperately put. The statement begins by declaring:

"This appeal is made to the American people direct. It invokes the judgment and common sense of public sentiment of all the public which earns a wage or a stipend. We recognize that the only way in which we can exist under the present system is to demand further increases in wages. But we agree that this affords but temporary relief. It does not offer a remedy.

"Labor's bill, on the other hand, provides a remedy and we ask merely that its terms be scrutinized. In this statement we are sounding the note of our basic principle.

"That this role originates with labor is merely because labor happens to have organizations through which it may become articulate. It is not to benefit labor as labor alone; it is to benefit the consuming public, of which labor at present is the audible part. In labor's bill providing that the public take over the railroads and establish a tripartite control between the public, the railway operating management, and the employees, the labor organizations of America have established this new policy which envisages their condition, not only as producers but also as consumers.

This statement of policy marks the step by which organized labor passes from demands for *wage increases* to demands that the *system of profits* in industry be overhauled. Wage increases received during the last few years have resulted, it is pointed out, only in immediately being followed by more than proportionate increases in the cost of living. Each rise in wages has turned out to mean only temporary relief for the affected workers. When the increases have gone around the circle, labor, as producer, loses the advantage of the new wages through the additional cost it pays as consumer.

As the major part of the consuming public, labor it is contended, is entitled to representation on the directorate of the public railroads; as a producer of capital it is entitled to representation on the directorate of the railroads.

"To capital, which is the fruit of yesterday's labor, we now propose to discharge every just obligation. We demand that the owners of capital, who represent only financial interest as distinguished from operating brains and energy, be retired from management, receiving government bonds with a fixed interest return for every honest dollar that they have invested in the railway industry. We ask that the railroads of the United States be vested in the public; that those actually engaged in conducting that industry, not from Wall street but from the railroad offices and yards and out on the railroad lines, shall take charge of this service for the public. The public, operating managers, and wage earners will then guarantee both the integrity of the investment required for the conduct of the industry and that return which induces it, by investing, to enter the public service.

"The public, as consumers, and the operating managers and wage-earners, as producers, having joined in that guarantee, will then share equally all earnings in excess of the amounts required to meet the guarantee.

"This is provided by granting to the wage-earners and management one-half of the savings which they, through their perfected organizations, can make, and by securing to the public the other half to be enjoyed by the consumers, either by increasing the means for service without increasing fixed charges or by reducing the cost of the service which the machinery then in existence can render. Thus the cost of transportation is automatically reduced exactly in proportion as benefits accrue to the producers of transportation. Increase in earning power of pro-

ducers under this system cannot be reflected in increased costs; it must be balanced by decreased costs.

"The railroads are the key industry of the nation. They affect at once the price of every necessity. As increased transportation costs are reflected in the increased price of all commodities, so a reduction in those costs must be reflected by reduced prices.

"We say this because of labor's interest as consumer, as part of an overburdened public. This fundamental statement of principle we respectfully submit to the American people."

The statement was signed by Warren S. Stone, grand chief Brotherhood of Locomotive Engineers; Timothy Shea, acting chief Brotherhood of Locomotive Firemen and Engineers; L. E. Shepherd, president Order of Railway Conductors, and B. M. Jewell, acting president railway employees' department, American Federation of Labor.

A THRIFT STAMP SALVAGE BUREAU

There has been established in New England a Salvage Bureau, under the National War Savings Committee, with headquarters at 95 Milk street, Boston. It is a bureau of general thrift information along all salvage lines, and is planned with a view to thrift education, as well as to promote the sale of war savings and thrift stamps. The junk dealers of New England are to give thrift stamps for junk and are to be given signs for their wagons reading:

"I GIVE THRIFT STAMPS FOR JUNK"

The articles to be salvaged are paper, rags, leather, and rubber principally, other articles to be added as conditions make it advisable; but this Salvage Bureau has for its primary purpose the salvaging of stuff that would otherwise be thrown away or accumulate around the house; and it is not the purpose of the bureau to use this as a plan to purchase clothes or other articles of value which the owners would normally give away for charitable purposes. Householders are to be given a card to put in their windows when they have salvage. Bulletins will be issued of fair prices to be paid to the householders by the junk dealers. The jewelers who buy old gold, silver, and platinum, the men who buy old books, and those who buy old coins and postage stamp collections, have joined in this work of paying for these things in thrift and war savings stamps.

WAR AND CRIME

It seems to be the general consensus of opinion of those who have made a careful study of the situation that one result of the war has been to reduce considerably the number of inmates of jails and penitentiaries. Now that we are setting out on a new era of reconstruction, it would be well that something be done toward making that reduction a permanency. Commenting on this, a Canadian writes:

"The explanation was not that all the rogues enlisted, but that hundreds of very average men who were potential law-breakers were caught up by the wave of patriotism and their energies were diverted into a right channel. That fact in itself is an argument against our penal system, which makes the jail and penitentiary too accessible. More population is going to be the crying need of our country just as soon as the first dislocation of things in connection with demobilization has been surmounted, and in this connection attention might well be turned to the wastage in man and woman power which occurs through a faulty, slipshod, and red-tape administration of so-called 'justice' to those who stand charged with breaking the law."

THE FOLLOWING diocesan social service commissions now have compensated secretaries: Chicago, Connecticut, Long Island, Newark, New Jersey, New York, and Washington.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE ATTRACTIVENESS OF ROME

To the Editor of *The Living Church*:

MR. DAMER'S perplexities as expressed in your columns should not pass unnoticed. Although not one of the "great ones" invited to reply, the writer ventures to "scatter a few crumbs broadcast" from his experiences as an enlisted man in the American Expeditionary Forces in France.

What is the attractiveness of Rome? It is the wonderful devotion of her adherents. For six months I was stationed in Marseilles, with liberal pass privileges. I do not know how many parish churches there are in the city, but I can recall visiting eighteen, and in four I was a frequent worshipper. Conditions were the same in all: the first Sunday mass said at 5 o'clock, with masses following at hour or half-hour intervals until noon, and the church filled to capacity from beginning to end; three or four daily masses even on ordinary ferias, and Benediction of the Blessed Sacrament almost every evening. East Sunday morning, as I wended my way to the early Eucharist at our tiny Anglican chapel, I had to pass two Roman churches, in each of which I used to pause to say a few prayers. Always, rain or shine, there were crowds of devout worshippers thronging the altar rail; regularly each Sunday morning, I feel sure, several hundred communions were made in those churches before 7 o'clock.

Offentimes a new mass would be commenced before all the faithful had been communicated at the one preceding. This may seem shocking to some, but the crowds that press our Lord necessitate it, even though, of course, the Blessed Sacrament is administered only under one species.

Such times as I was able to attend Benediction, invariably I found, even on ordinary week-day nights, a company of forty or fifty gathered together to "receive the blessing from the Lord". The congregational singing made a deep impression: the fervor of the *Tantum ergo* and the *Gloire immortelle au Sacre Coeur* is a memory that does not fade.

I never passed a parish church without entering for at least a moment of silent prayer, and never was I disappointed in finding some of the faithful at their devotions. In only one church in Marseilles was I at any time the sole lay-worshipper; at All Saints' Chapel of the Church of England. (Let me add in simple justice that the rector, Father Moutray, as nearly realizes my ideals for our priesthood as any man I have ever met.)

But Mr. Damer is entirely mistaken when he accuses us of finding the Prayer Book services cold and boresome. What does distress and alarm us is the appalling indifference of the so-called faithful, and the astonishingly small number of clergy and laity who try to live the Prayer Book religion. Since my return I have been living in a small town almost midway between two parishes. In neither, save in a very minimum sense, is the Prayer Book faith practised or taught. The Prayer Book *orders* daily matins and evensong, *provides* for a daily mass, clearly intends that the Holy Eucharist be the principal service on Sundays and other holy days, and it is a fair *inference* that the faithful are expected to communicate at the altar at least as often as once a week, as was the case in apostolic and sub-apostolic days. Yet in neither church are there daily services, in neither is the Holy Communion offered regularly on holy days, in both Morning Prayer and a sermon usually displaces the Lord's own service on the Lord's own day. Each Lord's Day I walk about five miles to the nearest of these parishes to attend the early Eucharist. Sunday by Sunday I find the same faithful few, usually only six or seven, a dozen at most, out of over 100 reported communicants. I am not blind to the devotion of that handful, as fine as anything the Latin communion can offer. During the winter of 1917, when the parish was without a rector, I know that Sunday by Sunday they would rise in time to take a 6 o'clock car and ride twelve miles to the other parish in order to make their communions. And on a winter morning in Maine, with the mercury often 30 below zero, it is no joke to get up before daylight and take the "first car". But the devotion of these few brings out only more sharply the indifference of the others. "I stand at the door and knock," says One. In France, it would be the ninety who made haste to let Him in, the ten who preferred their creature comfort to the Blessed Sacrament of the Altar; not, as with us, only the ten who love Him enough to make the sacrifice, the ninety who say: "Trouble

me not, the door is now shut; my children are with me in bed; I cannot rise."

The French Catholics believe their religion, and practise it. Most Episcopalians apparently do not believe the religion of the Prayer Book, certainly they do not practise it. Therein lies the "attractiveness of Rome" in the Latin countries; not in any real or fancied superiority of the Roman rite, but in the warmth of devotion to be found in our sister communion. Not something which we cannot or do not have, but something which they have realized in far greater degree than we. I am not blind to the faults of the Latin Church, but whenever I think of the Church in France I always recall our Lord's own words to St. Mary Magdalene, "Her sins which are many are forgiven, for she loved much."

This is no such discontent as makes for defection, but there is a real dissatisfaction with things as they are, which I feel very keenly as I write. Just returned from an early Eucharist at a parish church in which as lay-reader I have ministered to congregations of fifty or sixty this month past, I found this morning only six other souls gathered there to greet our Lord as He returned to His Altar. "Were not ten cleansed? But where are the nine?" The comparison of a typical Marseilles parish with a typical PECUSA parish would be, for us, more salutary than agreeable.

(Dr.) WILLIAM COLCORD WOODS.

Maine Agricultural Experiment Station.

"AFTER TRINITY" OR "AFTER PENTECOST"

To the Editor of *The Living Church*:

IT will have been noted that the report of the Commission on the Revision of the Prayer Book contains no minority report. The members of the Commission believed that it would be understood that no single member can in any case be considered to favor all the proposed changes and that rather than lumber up the report with minority suggestions or protests, it was better to leave the individual members to present their dissent in the Church papers and in the Convention.

May I take this opportunity, immediately following the appearance of the report, to express my total dissent from the proposal that the Sundays after Trinity should be re-numbered from Pentecost, and the name of the Trinity Season changed to that of Pentecost? There are other members of the Commission who agree with me on this matter, but I am speaking now only for myself. The grounds for my dissent may be indicated as follows:

1. There is no doubt that the proposed change is, technically, entirely within the scope of the Commission's task. It concerns the Prayer Book, and if such a change is to be made it must naturally be made first of all in the Prayer Book. Furthermore, it does not affect doctrine. Nevertheless it seems to me, and I feel sure it will seem to others, that it is a change of such far-reaching importance and so directly affects our relations with other churches, that it is unfortunate to hamper in any way the difficult task of Prayer Book revision by its introduction. If there were any pressing demand for the change it would be different, but so far as I can find out, apart from the movement which arose within the Commission itself, there seems to have been no demand whatever.

2. Two reasons are urged for the proposed change. The first is that seasons should be named from events and not from doctrines, and that a greater symmetry would be thus secured in the arrangement of the Christian Year. That is, I think, quite true, and if we were starting in *de novo* would perhaps be decisive; but we are not. We have an Anglican tradition covering not only the four hundred years since the Reformation but running far back of that in the Sarum use. Any argument as to symmetry and appropriateness loses weight when one looks at history. After all, our Anglican tradition is not quite negligible. Personally I am rather proud of it; just as I am of those fine traditions of ordered liberty which come to us from that same motherland of English-speaking peoples.

The other reason given for the change is the value of the teaching. It is said that we need emphasis upon the doctrine of the Holy Spirit and that this change will help the Church to remember constantly that we are living in the age of the Spirit.

My impression is that that argument is really quite academic. The mere use of the word *Pentecost* will not, without very definite teaching, bring about the desired result. The teaching is necessary in any case, and the teaching may be given even now without any change of nomenclature. There is something also to be said for the term *Trinity* in this connection. Its teaching stands out boldly upon its face. It requires no exposition, even to the layman. Sunday after Sunday it brings before him the fact that the Church attaches supreme importance to the knowledge of God as Trinity. And as to appropriateness, can one find anything more appropriate than at the close of that period of the Christian Year which is filled with the commemorations of the momentous events of the Gospel story, to gather up their meaning in the one supreme doctrine which they all illustrate?

3. There are positive reasons against the change. In the first place the present use is interwoven with all our devotional and theological literature. For nearly four hundred years the entire Anglican Communion has known no other use. It is somewhat appalling, for example, that our Keble and our Coxes must be all re-numbered or annotated so that the new generation may avoid confusion. Is there any gain commensurate with that loss?

But still more pertinent is the question, why should the Church in America deliberately change its use from that of the entire Anglican Communion, even if such change does bring conformity to the use of other great Christian bodies? This Church is not in communion with them. I hope I am not guilty of the stupidity of disliking good things merely because they come out of Nazareth and not out of my own small Jerusalem. But surely we have here a proposal, the acceptance of which ought clearly to depend at least to some extent upon its bringing some gain in the matter of unity. No such gain can, I think, be claimed. There is no indication that it will bind us any closer to Rome or the East, but there is the perfectly obvious fact that it will effect a kind of unnecessary dislocation in the smoothness of our common life with the other branches of the Anglican Communion. If there are good reasons for such a change, it seems to me that the proposal should come perhaps first of all in the way of suggestion from the Lambeth Conference. Later would follow its adoption by the different members of the Anglican Communion, as it becomes apparent that there is a unanimity of feeling due to the clear vision of an end to be gained.

For these various reasons, negative and positive, I trust that General Convention will not accept this proposal.

St. Mark's Rectory,
Berkeley, Cal., August 13th.

EDWARD L. PARSONS.

CONSTITUTIONS AND CANONS

To the Editor of *The Living Church*:

MAY I be permitted to add a few reflections to your admirable editorial on the remarkable article by Mr. Zabriskie on Canonical Legislation in the General Convention, in which the extraordinary position is taken that canons may be enacted by General Convention without regard to constitutional provisions?

Certainly the claim is novel and peculiar, if, perhaps, not unworthy to be called lawyer-like. However, let us look at the facts.

In one aspect of the case it seems a little like the old question, which came first, the hen or the egg; but granting that there is now in existence both a Constitution and a General Convention, and that it cannot be denied that the latter has been for a considerable time enacting legislation under the presupposition of a Constitution regulating the same, what does the Constitution itself say as bearing on the question?

In Article I, Sec. 3, prescribing the duties of the presiding bishop, it is said that he shall discharge them as presented both by Constitution and Canons. Is it possible, then, to suppose that the General Convention might at any moment enact some canon which would disregard all constitutional provisions as well as other canons on the matter, when the very subject of the legislation is himself the creature, so to speak, of the Constitution, and not the canons? I find it very difficult to follow the logic or grasp the reason in that position.

Or take again the matter of the constituency of the General Convention, which is distinctly a provision of the Constitution, since there can be no canons enacted until the Convention is duly constituted and assembled. Article V, Sec. 1 provides that no diocese can be admitted into union with the General Convention until it has first "complied with and acceded to the Constitution and Canons of this Church". Here surely it is plainly implied that by no imaginable canonical legislation could any diocese come into union with Convention, and without the fulfilment of constitutional provisions, no canonical legislation could be enacted since the parties to the enactment obtain their powers from consent to constitutional as well as canonical provisions.

Once more, look at the very important matter of the vote

by orders as directed in Art. I, Sec. 4, of the Constitution. Here is a check placed by the Constitution upon the General Convention in regard to canonical legislation with reference to the Constitution itself and to the Prayer Book. Changes in either the Constitution or the Prayer Book can only be made by vote of orders. The reason for this goes to the very root of all legislation in General Convention, and its purpose is to guard the principle of the constituency of that body. The General Convention is not a town-meeting but a body whose constituency is that of the two orders, clerical and lay. Ecclesiastical legislation differs from civil, in that it is legislation enacted by representatives of orders or constituencies and not mere numbers. This is so whether we like it or not. The question is not whether this is democratic or not. The fact is that the representation in General Convention is that of its constituencies, clergy and laity. The question moreover may not be disregarded on the score that in many dioceses, election of deputies to General Convention has overlooked or ignored the fact. The truth is that the practice of voting for delegates to General Convention in the diocesan conventions by joint ballot is a violation of this very important and constitutional principle. The vote should properly be taken by orders in the diocesan conventions, clergy voting for clergy and laity for laymen. Otherwise, the equal rights of the constituencies are infringed because of the fact that in the diocesan conventions the lay delegates outnumber the clerical two, and in some cases, three, to one. The late Dr. Seabury, in his *Notes on the Constitution* of 1901, has pointed out with unusual clearness this very serious and radical departure from the principles of constitutional representation.

In conclusion Mr. Zabriskie's appeal to what he calls Catholic ideas regarding Priesthood and Ordination seem strangely out of keeping with his advocacy of a plan for pushing through a Concordat which, to many, seems to violate almost every conceivable feature of Catholic principle and custom and one of the wildest schemes yet formulated to promote union with a few individuals of an ecclesiastical organization, if it can be called such, which from the expressions of many of its own adherents, rejects with scorn and contempt the whole plan.

ALBAN RICHEY.

Good Ground, L. I., August 12th.

TWO KINDS OF PROTESTANTISM

To the Editor of *The Living Church*:



MAN a recent issue of *THE LIVING CHURCH* Mr. Zeigler wrote about Presbyterian Use of the Words of Institution. It is, indeed, of great importance in these days of attempted rapprochement that we understand the position of those who differ from us. Therefore I wish to draw attention to the appreciation of the Real Presence of Christ as seen by the national Church of the Netherlands and by the Reformed Church of America and the Holland Christian Reformed Church in the United States.

Only too often is there a confusion regarding the name of Protestants because so many do not distinguish between the positive and the negative type. The negative type—generally emphasizing the word Protestant—rejects authority and dissolves reality, especially with regard to the sacraments and the Church. But not so the *really* historic Protestantism: they only reject whatever to them seems illegal authority because they so very highly appreciate lawful authority. To them (especially the Dutch Church of the Netherlands and her two daughters in the U. S. A.) the Church is the Body of Christ and the Temple of the Holy Ghost as much as to the strictest Churchman among us.

The indwelling of God the Holy Spirit within the Church is the origin and guarantee of the Creeds, the Bible, the Sacraments, the Orders, and the Synods and other official conventions of the Church as they see it. Especially they apply this to their doctrine regarding the sacraments. As soon as their pupils are of an age to understand these things they teach them (though greatly respecting whatever good there was in the action and person of the reformer of Zurich and Einsiedeln) to reject the error of Zuinglianism in its misrepresentation of the sacraments as merely a symbol and an aid to memory. In the 33rd Article of the *Confessio Belgica* (made by Guido de Bray in the middle of the sixteenth century) they say of the sacraments: "Therefore the signs are not in vain or insignificant so as to deceive us", and just before these words they say: "They are visible signs and seals of an inward and invisible thing by means whereof God worketh in us by the power of the Holy Ghost." In Article 34 they say of Holy Baptism: "Therefore the Ministers on their part administer the Sacrament and that which is visible, but our Lord giveth that which is signified by the Sacrament, namely the gifts and invisible grace." And in the 35th Article of this document (accepted by the Dutch in 1561 with some modification from the French of 1559) they make a very remarkable distinction (which I have found overlooked by some of them in the United States until

their attention was drawn to it; but which is none the less the official and consistent utterance of their opinion as a whole) between Christ "Himself" and "the merits of His sufferings". The entire passage is this: "In the meantime we err not when we say, that what is eaten and drunk by us, *is the proper and natural body and the proper blood of Christ.* . . . This feast is a spiritual table at which Christ communicates both Himself with all His benefits to us, and gives us there to enjoy both Himself and the merits of His sufferings and death, nourishing, strengthening, and comforting our poor, comfortless souls by the eating of His flesh, quickening and refreshing them by the drinking of His blood."


In the part just omitted they reject the description of the manner of the Real Presence as objectively on the Altar by saying instead: "Thus then, though Christ always sits at the right hand of His Father in the Heavens, yet doth He not therefore cease to make us partakers of Himself by faith"; but immediately after this comes that significant distinction between merely giving His benefits or giving both these and Himself. And the difference certainly is not so very great, nor does it affect the reality of the Presence of Christ with those who receive Him. Particularly if we remember that the Dutch admonish the communicants to "lift up their hearts into Heaven, where Christ is at the right hand of God", and that the Book of Common Prayer, before the Consecration, calls upon us, "Lift up your hearts", and expects the answer, "We lift them up unto the Lord."

If ever any attempts are made to approach unification or union it will be well to keep in mind the position of the Positive Protestants (like the Dutch and like many Lutherans, however far these two may differ among themselves) as entirely different from the Negative falsely-called Protestantism which is only too often confused therewith. JOHN H. FERINGA.

Essex, Conn., August 18th.

OUR MISSIONS TO THE IGOROTES

To the Editor of The Living Church:

 F certain missionaries should be recalled from the Philippines, where is another who could take their place? Sandow could carry a cow because he began with it as a calf. Who could step into the work at Sagada and carry it, until he had been trained to it?

To enter into the thought and life of a primitive people requires thorough self-emptying. To develop such a people along lines that are natural to them, to cherish a native art and love of brightness and beauty, to give them a life that is truly their own and not an inferior copy of our life, requires a deep sympathy. To try to make a savage into a white man spoils him; to make him a Christian does not. But to make him a Christian and to preserve and develop in him at the same time his own native virtues and capacities, takes wisdom. To use in the life of the Church what the savage can give and do and be, because it is strange to us, requires charity. To use such means as are possible requires breadth of mind.


In one part of our country, the people have forgotten how to play. Even the children never learn how to play and can scarcely be induced to smile! Life is a serious business. But wild men are true and unspoiled children who delight in play. Why put them in cold storage?

Who can prove that our blessed Lord disapproved of the play of children, that He would not enter into their play? Why frown upon a priest who has the capacity to play with God's dear children before His Throne? Children's play must be taken seriously. It is preparation for life. If then all life is play (and why not?), then it is serious preparation for eternal life. Would it be surprising to find the other world a life of play? If children play, let them play in the Presence of God, and forbid them not. Perhaps if we have lost our capacity for play, the Kingdom of Heaven is not for us.

Only the love of the Christ Child and the desire to give Him back His own children will induce a man to leave the comforts and companionships of civilization to live among a different and inferior race. If, in addition to deprivation, crippling poverty, and insufficient equipment, there is added an anxiety that makes one prematurely old, that takes for self-defence the strength that should go out to the children of God, will our young men, seeing our present priests wounded in the house of their friends, not only in their hearts, but in the exercise of their OFFICE, seek admission to the priesthood? ORROK COLLOQUE.

New York City, August 16th.

To the Editor of The Living Church:

 FELT thankful for the words of honest indignation in your editorial of last week. I have been longing for some evidence that somewhere there was sufficient concern for the Church's welfare to call out indignation where it was needed, and arouse people to the defence of the

truth. I earnestly hope that what you have said will bring all the help that is needed to save our mission in the Philippines.

I had hoped that when we heard that one who was well known and honored in the Church had apparently given up in despair, you would have as many letters as you could print from men eager to testify to their loyalty, and so bring new hope to those who are faint hearted. Mr. Weed's letter was good, but if some people would only show that they really care to uphold the honor of Christ our Lord against disloyalty, I think it would help more than all the most convincing arguments.

I think that what we most lack is the realization that our Faith is, as my own Bishop has put it, "The Faith by which we live." If we lived in the constant realization of the presence of our Lord within us, of His great gift to us in the holy Feast in which He gives us His Life to keep our souls and our bodies by His strength, could we bear to hear Him spoken of, by our own priests, as if He were the son of Israel instead of the Son of God; or wish to ordain with power to convey to us His gift of Himself, those who do not believe in the power or the gift, but look on that holy sacrament as merely a memorial feast?


Yours truly,

MARGARET A. HAYES.

The Free Library, Geneva, New York.

SILENT PRAYER IN PUBLIC WORSHIP

To the Editor of The Living Church:

 HIS is a good time for suggestions in the revision of the Prayer Book. The Nation-wide Campaign has emphasized prayer as the great means of extending the Kingdom of God. The Prayer Book is merely for congregational and group worship, except that in the offices of the ordinal, when one is ordained, an opportunity is given for silent individual prayer.

Why not allow the individuals to pray silently in the services of Holy Communion, Litany, Morning and Evening Prayer? Such a provision can be easily made. Immediately after the Prayer for the Church Militant in the service of Holy Communion there is an excellent time to move the congregation to silent prayer. They would be in the proper attitude then, for the words of the Prayer for the Church Militant would be on their lips. They could pray fervently and sincerely for themselves and the whole Church. The exhortations following would come to them as real admonitions, warning them and exhorting them to confession.

This could also be done in Morning and Evening Prayer immediately after the Prayer "for all sorts and conditions of men", and in the Litany right after the versicles and before the prayer, "We humbly beseech thee".


I am sure that this would help the worship of the Church.

Tracy, Minn., August 14th.

CHARLES W. BAXTER.

ASSOCIATION OF CATHOLIC PRIESTS

To the Editor of The Living Church:

 HE letter in your issue of June 28th from the Superior General of the Guild of the Holy Ghost urging the necessity for an association of Catholic priests, banded together in defense of the Catholic Faith, moves me to call the attention of Catholic priests in the United States to the fact that such an association, with membership open to all Catholic priests in the Anglican Communion, already exists.

Inaugurated in England some eighteen months ago, and known as The Federation of Catholic Priests, it numbers now about 700 members in this country.

Diocesan associations of the Federation have been established in most of the dioceses in the Provinces of Canterbury and York, and delegates are elected from each diocesan association to serve on the central council.

The constitution allows of the formation of diocesan associations in any diocese in the Anglican Communion, and I feel certain that the establishment of an American branch of this Federation would be a source of strength and inspiration to priests on both sides of the Atlantic, in the great fight for the upholding of the Faith.

Yours truly,

57 Bristol Road,
Southsea, England.

R. O'GORMAN POWER (Priest).

IT IS NOT a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now—now! and like the blacksmith, who at one long stride swings the glowing bar to the anvil, and rings his hammer on it, "strike while the iron is hot."—Dr. Guthrie.

The Washington Cathedral

By the Rt. Rev. Alfred Harding, D.D.,

Bishop of Washington



IN these days of many Cathedral projects the question comes from various parts of the country, "Why a Cathedral in Washington?" To this a good answer has been made by the late Bishop Whitaker of Pennsylvania. He said that although he did not believe in a Cathedral in every diocese he did believe that there should be one in Washington because of the unique relationship of Washington as the capital to the whole country, and the unique opportunity it offered to bring to bear on people from all parts the power of the Christian faith and teaching as this Church has received the same. Furthermore it is of high importance that such a visible witness to the faith as a really noble Cathedral building should be set over against the otherwise dominantly political and governmental atmosphere of the capital.

This was the vision that inspired the founders of Washington Cathedral, especially the first Bishop of Washington, and this was the vision that led the House of Deputies of the General Convention of 1898, assembled in Washington, to endorse the undertaking and to commend it to the generous support of the whole Church. Again in Richmond in 1907 the House of Deputies, expressing their desire that the Cathedral in Washington be completed "in our day and generation", earnestly suggested and recommended to Churchmen, Churchwomen, and all others who may be interested, that they make liberal contributions to the building fund and also remember it in their wills. The people of the diocese of Washington have contributed to the cause most liberally, and perhaps to an extent that would have provided a Cathedral of size sufficient for the diocese, but it will need the contributions of the whole Church to provide a Cathedral and an organization worthy of the Church in the nation's capital.

Other religious bodies are recognizing that Washington is a center from which widely radiating influences go forth. The Methodist Episcopal Church South has just completed what it terms "The Representative Church", built by the offerings of the whole body, and popularly called the Methodist Cathedral. At its dedication one of their leading ministers said: "Every Church that exists in a nation has a right and duty to see that that Church is represented at its highest and best in the nation's capital." The Baptists are appealing to their people throughout the country for funds to build a national church in the northwest of the city as a memorial of Roger Williams. The Roman Catholic Church, with its proverbial, far-seeing wisdom, is making itself felt in Washington in many ways. In the suburb called Brookland in northeast Washington it has acquired a large tract of land, the seat of the Catholic University, to which a new building is being added nearly every year. Here the authorities are planning to build, as advertised in the New York and Washington papers, "a national memorial church"—"a splendid monumental church to the glory of Almighty God and in honor of Mary Immaculate, Patroness of the United States." Five million dollars is solicited, with the inducement of the Apostolic benediction of the Pope upon all contributors.

It is highly encouraging to know that wherever the aims and purposes of Washington Cathedral have been worthily presented the response has been glad and generous. Some great gifts have been made by Church people outside of Washington. In all, at the end of twenty years of prayer and effort, the faith of the founders has been justified by the fact revealed in the "Book of Acknowledgment" just published, that over two and a half millions of dollars have been contributed by over eight thousand people from all parts of the land, and in sums both large and small. It has indeed been the hope from the beginning that the building of Washington Cathedral would be accomplished by the gifts of the people according to the ability of each, and that all

over the country Church people would feel a personal interest in the Cathedral, which would make it, not only from its situation but from its appeal to all hearts, the National Cathedral.

The first step towards realizing the vision of the Cathedral was the securing by Bishop Satterlee of the present ample and beautiful site on Mount St. Alban, three miles from the center of the city, and four hundred feet above it, so that from the Peace Cross, placed in 1898 to commemorate the close of the Spanish War, one can look over the whole of Washington spread out in panorama before him.

The next step was to obtain the plans of a building worthy of the site and of a style distinctively Christian. The style adopted was Gothic, hallowed by Christian associations of the ages, as developed in the fourteenth century. The aim of the architects, Mr. Henry Vaughan of Boston and Dr. G. F. Bodley of London, was not to follow the popular notion of "something big" which would "hold more people and be larger in size than any European Cathedral", but to upraise a House of Prayer for all people, which should breathe the devotional spirit of the old masters in Gothic architecture. The actual dimensions of Washington Cathedral are: Length, 480 feet; span of nave, 39 feet; height of nave, 93 feet. It will be larger than most of the Cathedrals in England or on the continent. It will be capable of seating 5,000 persons, with standing room for several thousand more. It will, therefore, be large enough for congregations that may gather on great occasions, but not so large as to sacrifice the religious atmosphere, the architectural beauty, of a great Cathedral simply to make a large auditorium. Bishop Satterlee in one of his writings gives tersely a helpful commentary on the style of Washington Cathedral:

"While it will be, on the whole, English Gothic, for instance in its 'long drawn aisle', its great central tower, its clerestory windows, . . . still these will be intermingled with the features of the French Gothic, which are no less distinctive. Such are the great doorways of the west front, the apsidal chancel, the shape of the flying buttresses, and the enrichment and carving of various parts. Thus Washington Cathedral, while thoroughly typical of the best period of Gothic architecture, has an individuality of its own."

Towers instead of spires have been chosen because Washington is in the same latitude as southern Italy, and spires in the golden sunshine of our atmosphere would appear attenuated and indistinct. The great central tower will rise 220 feet in height, and thus, because it begins 400 feet above sea level, it will be higher than the Washington monument, which is 555 feet, and which now, because of its height, is the distinctive landmark of Washington from every approach to the city. The artist's sketch of the interior reproduced in this article gives the view that one would get standing in the sanctuary looking through the choir down the nave to the western front, where the great rose-window surmounts the entrance doors. The first impression will be the continuous height of the main or central part, namely the apse, choir, and nave, the interior roof-line being unbroken by an opening for the lantern tower. The next, and nearly as powerful an impression, will be the width; for, with the five aisles and the transepts, the effect of the width will be considerable. "Then," in the words of the architects, "as may be confidently anticipated, will be felt the uplifting proportion of the whole, the tall piers and arches, with the triforium and the lofty clerestory, and the rich and full, tree-like, branching vaulting springing from soaring, vertical shafts, rising from the floor, and of slender diameter."

Everyone who enters the Cathedral will see, lifted up on high at the place where nave and transepts and choir meet, the cross of Christ, or the "Rood", proclaiming that this is Christ's House of Prayer, and that there is no salvation except that which comes through Christ crucified for



THE WASHINGTON CATHEDRAL—CHOIR AND NAVE FROM THE ALTAR STEPS
[From the Architects' Drawing]



VIEWS OF THE WASHINGTON CATHEDRAL
 ABOVE, AT LEFT: THE APSE, SEEN FROM WOODLEY ROAD. AT CENTER: THE PEACE CROSS.
 AT RIGHT: ALTAR AND REREDOS IN THE BETHLEHEM CHAPEL. THE CRYPT.
 BELOW: WASHINGTON CATHEDRAL, WHEN COMPLETED: VIEW FROM THE SOUTHWEST.
 [From the Architects' Drawing]

us. But the greatest impression of all, from whatever point one looks, will be the Jerusalem altar, with its soft, dove-colored marble, standing out in its pure simplicity with the lofty and richly carved reredos behind it. From two great windows on either side of it, streams of light will fall upon the altar and reredos, whose radiance will remind us of Christ's Resurrection and Ascension and of the power of His risen life.

The first part of the Cathedral to be completed was the crypt, the Bethlehem Chapel of the Holy Nativity, opened for services in 1912, the special memorial of the founder, Henry Yates Satterlee, first Bishop of Washington. Here the Cathedral services are now held daily. Architecturally it is a foretaste of the beauty of the Cathedral of which it will always be a noted part. Symbolically it speaks in all its parts—its altar, reredos, windows, carvings—of the Incarnation, the foundation truth of our most holy faith.

Surmounting the crypt has been built in the past three years the apse, or sanctuary of the Cathedral, the gift of Mrs. Archibald Douglas Russell in memory of her mother, Mrs. Percy R. Pyne. Viewing the exterior of the apse from the east at a little distance down Woodley Road, one can almost believe that the whole Cathedral is already built. From this point we see the slender beauty of the flying buttresses, with their pinnacles, and the charm of the mellow creamy tint of the Indiana limestone, of which the Cathedral is being constructed. By an electrical arrangement recently installed, we are able to flood the exterior of the sanctuary with a soft light, which makes it visible at night in shining glory; and one thinks of the vision of St. John of "the holy city, new Jerusalem, coming down from God out of heaven." Within the sanctuary, one begins to realize something of the height, the dignity, of the Cathedral that is to be. Here we see for ourselves the strength and grace of the design, the harmony of its proportions, the effect of the fan-like vaulting which is to be carried through choir and nave. Mrs. Russell's gift provides for everything to make the sanctuary complete, for the reredos, which has yet to be designed, and for windows now being planned by Kemp & Company of London.

But the Cathedral building, essential as it is, is not the sole object of our endeavors. There must be an adequate endowment, not only for the maintenance of the fabric, but for the full development of the fourfold work of the Cathedral Foundation, namely: Worship, Missions, Education, and Charity. Along these lines, in spite of a limited Cathedral staff, much has been accomplished in the twenty years that have elapsed since the ground for the Cathedral Close was purchased. In the cause of education, the National Cathedral School for Girls and St. Alban's Cathedral School for Boys have been organized. Full cathedral services are rendered in the Bethlehem Chapel, a worthy contribution to the ideal of reverent and hearty worship. On many special occasions, either in the Bethlehem Chapel or at the open air services, the foremost preachers in the Church have been heard, including the Archbishops of Canterbury and York, the Bishop of London, and bishops and clergy of our own Church. As the ideal of the Cathedral develops, there will come rich and fruitful contributions to the cause of Christian Education, missionary work of all kinds, and all that is embraced in the modern term, "Social Service". We are, therefore, building not only a temple, for the worship of God and for the preaching of the Word, but a living, practical organization adapted to meet the needs and conditions of the century in which we live.

We are continually being asked, How long will it take to complete the Cathedral? What will it cost? The builders tell us that with modern appliances it can be built in five years, and at the cost of about eight millions of dollars, which is about one third the cost of a modern battleship. The great engine of war becomes antiquated and goes to the scrap heap in a few years; the Cathedral with its mission for the healing of the nations will endure for ages.

The work that is immediately ahead is the laying in of all the foundations, in accordance with the urgent advice of the architects that no further part of the superstructure be attempted until this is done. Before America's entrance into the great war, we believed we had enough money and pledges

in hand to do this, but delay in receiving the working plans made it impossible, because of the war, to proceed. Now we are waiting until prices of labor and material are somewhat stabilized, to begin the excavation and to raise the additional necessary funds.

On Sunday, November 18, 1918, on the occasion of the National Service of Thanksgiving after the signing of the Armistice, held in the Bethlehem Chapel, at which the President, members of the Cabinet and of the Supreme Court, and representatives of the allied and neutral nations were present, the Bishop announced that the Chapter had, by formal resolution, determined to endeavor to complete the Cathedral as a thank-offering to God for the victory He had given us, and as a memorial of the fathers and founders of the republic and of those who, in the late war, had given their lives for the cause of liberty and justice. It is time to redeem these words by translating them into deeds. What could be a more fitting memorial of the great peace than this Cathedral in the nation's capital? Pillars, windows, wall space, beautiful chapel-like recesses in the side aisles, invite memorials by patriotic societies, states, dioceses, and individuals.

One object of this article is to make known to the Church these opportunities for memorials. But our main object is to ask the clergy and people to help us to rise up and build Washington Cathedral now as our thank-offering for peace. When the people of Israel in preparation for the building of the Temple at Jerusalem were moved to contribute the gold, the silver, the brass, the iron, the wood, the precious stones, all the material for the great work, we are told: "Then the people rejoiced, because with perfect heart they offered willingly to the Lord."

Shall we not in our day make one great united effort to build this Cathedral, dedicated under the name of the blessed Apostles and Martyrs St. Peter and St. Paul, as a witness to Christ in the capital of the nation?

SALARIES OF EDUCATORS



At the opening meeting of the selected graduates who have undertaken to conduct a drive to raise an endowment fund of \$11,000,000 for Harvard University President Lowell said:

"Your professor does not ask much. What he wants is to be able to live comfortably or on a scale of living in which a professor ought to live, to educate his children as highly as he was educated himself, and to provide for his old age. If you are afraid of radical, socialistic, bolshevistic tendencies, don't underpay the people who are to teach your youth. It is a very bad investment."

These are wise words. The salaries paid instructors and professors in universities and colleges, and also teachers in the public schools, are, as a rule, deplorably low, especially so since the era of high cost of living set in. It was stated recently that some of the men employed on the Boston Elevated Railroad system, where a strike for higher wages recently tied up the whole transportation system of that city, received higher pay than many of the instructors at Harvard. If this is true it is a disgraceful situation. If the youth of the land are to be instructed along safe and sane lines, if they are to be educated to combat the vicious social and economic propaganda spread broadcast, they must be free from suggestions of discontent and pessimism that might emanate from a teacher or instructor who feels himself submerged by unjust and unfair conditions. When a man has devoted years of his life fitting himself for the high calling of instructor or professor it is not only humiliating but disintegrating to be compelled to struggle for the bare necessities of life.—*New York Herald.*

IF THE very law of life is a law of change; if every blossom of beauty has its root in fallen leaves; if love and thought and hope would faint beneath too constant light, and need for their freshening the darkness and the dews; if it is in losing the transient that we gain the eternal; then let us shrink no more from sorrow, and sigh no more for rest; but have a genial welcome for vicissitude, and make quiet friends with loss and death.—*James Martineau.*

Church Calendar



Aug. 31—Eleventh Sunday after Trinity.

Sept. 1—Monday.

" 7—Twelfth Sunday after Trinity.

" 14—Thirteenth Sunday after Trinity.

" 17, 19, 20. Ember Days.

" 21—St. Matthew. Fourteenth Sunday after Trinity.

" 28—Fifteenth Sunday after Trinity.

" 29—St. Michael and All Angels. Monday.

" 30—Tuesday.

CALENDAR OF COMING EVENTS

Sept. 7—Idaho Dist. Conv., Boise.

" 17—New York Spec. Conv., Synod Hall.

Oct. 1—National Convention of the Brotherhood of St. Andrew, Detroit, Mich.

" 8—The General Convention, Detroit, Mich.

Personal Mention

THE Rev. HENRY CLARKSON ATTWATER will be installed September 1st as rector of Epiphany Church, Sedan, Kansas, and priest in charge of St. Mathew's Church, Cedarville, and Grace Church, Elgin. He will make his residence at Sedan.

THE Rev. PERRY G. M. AUSTIN, recently returned from overseas service as chaplain, has accepted a call to St. Luke's Church, Kensington, Philadelphia, and will enter upon his new duties early in September.

THE Rev. HENRY ERVING BATCHELLER, recently returned from France, where he served as an A. R. C. chaplain, may now be addressed at 1416 Park avenue, Richmond, Va.

THE Rev. ROBERT U. BROOKING has accepted the charge of St. Stephen's parish, Northumberland county, Va., and will enter upon his new work September 1st. His address after that date will be Fleeton, Va.

CHAPLAIN E. B. COLLIER who has been at Camp Zachary Taylor has been discharged from service and returns to Kansas about September 1st.

THE BISHOP OF PORTO RICO, the Rt. Rev. CHARLES B. COLMORE, has gone on a six months' vacation and can be addressed at Sewanee, Tenn. He will leave there after Christmas, but will be in Haiti and Santo Domingo for some time before his return to Porto Rico.

THE Rev. M. M. FRYER has accepted a call to St. Luke's Church, Lincoln, Neb. Address 2919 Q street.

THE Rev. HERBERT A. GRANTHAM, having accepted a call to the rectorship of Christ Church, East Haven, Conn., should be addressed at Christ Church Rectory.

CHAPLAIN OTIS E. GRAY has returned to the diocese of Kansas and taken up active work as diocesan missionary and chaplain at large with residence at Topeka.

THE Rev. DONALD W. GREENE has accepted a call as assistant at St. John's Church, Bridgeport, Conn. He will assume his new duties September 10th.

THE Rev. MORGAN LLWELLYN GRIFFITH becomes rector of St. Wilfrid's parish, Camden, N. J., on October 1st.

CANON HERBERT HAWKINS, of Grace Cathedral, Topeka, Kansas, who has been spending the summer at Berkeley Divinity School, will return about September 15th.

THE Rev. LLOYD B. HOLSAPPLE, returned from overseas' service and discharged from the army, resumes his duties at St. Barnabas' Church, Omaha, Neb., September 1st.

THE Rev. WILLIAM BYRD LEE, just discharged from chaplaincy in the American Expeditionary Forces, has accepted a call to Christ Church, Blacksburg, Va., where his chief field of work will be among the students of the Virginia Polytechnic Institute.

THE Rev. JOHN MACLEOD, deacon, of the Associate Mission, Topeka, Kans., enters the General Theological Seminary in September.

THE Rev. A. W. PANNELL will remain abroad three months. During his absence the Rev. JOHN C. PETRIE will have charge of the work at Eldorado, Augusta, and Eureka, Kansas.

THE Rev. W. E. WARREN who has been engaged in work at Seamen's Institute, New York City, this summer, resumes his duties at Independence and Neodesha, Kans., on September 1st.

THE Rev. WILLIAM M. WASHINGTON has accepted the rectorship of St. Thomas' Church, Detroit, effective September 1st. Address 376 Vinewood avenue.

Summer Addresses

THE summer address of the Rev. JOHN H. FERLING, Ph.D. until further notice is Essex, Connecticut.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

AMES.—At New York, August 12th, in her 82nd year, SARAH LUCY, widow of John Hubbard AMES, daughter of the late Joseph Hyde and Catherine McEwen Hyde. Services were held at St. George's Church, Lee, Mass., and interment in Lee cemetery, August 14th. She is survived by her five sons and three daughters.

"The strife is o'er, the battle done. Alleluia. Amen."

LAIRD.—Suddenly, on Wednesday, August 13th, at Skyland, Virginia, the Rev. WILLIAM H. LAIRD, D.D., rector of Immanuel Church, Wilmington, and president of the Standing Committee of the diocese of Delaware.

MASSEY.—At her home in Orlando, Florida, on Friday, August 15th, JULIETTE BRADFORD MASSEY, wife of Louis C. Massey, chancellor of the missionary district of Southern Florida. For more than thirty years a faithful worker in St. Luke's Parish, Orlando.

PATTERSON.—At her residence Beaver Falls, Pa., August 11th, Miss SALLIE H. PATTERSON, the last living child of James Patterson, an early settler, and for whom Patterson Heights and Patterson Township, were named. She was a member of Christ Church and the Rev. F. W. Rainey officiated at the funeral.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST, MODERATE CHURCHMAN, celibate, aged 43, thoroughly experienced, desires parish. Or will accept group of good missions if on railroad. Visitor, organizer, and excellent preacher. Especially successful in work among young people. Best of references. Address SUMMIT, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, RECENTLY RELEASED from chaplain's duty in France, invites correspondence with vestry of a live congregation located east of Mississippi river. Resigned an important parish to enter the service. Not extreme in Churchmanship; 39 years; married. Address PASTOR, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE AND EXPERIENCED clergyman now locum tenens in Washington, wishes permanent position by October 1st. Correspondence solicited. Address Rev. G. W. HURLBUR, Church Offices, 1311 G street, N. W., Washington, D. C.

PRIEST, SUCCESSFUL WELFARE WORKER, decorated for distinguished service at Chateau-Thierry, by the United States, wishes to resume parish work immediately. Address **ENERGETIC**, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 39 YEARS OF AGE, WITH eleven years' experience in two parishes, desires a parish within fifty miles of New York. Highest references. Address **TONHI**, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ACTIVE, WITHOUT IMPEDIMENTS, efficient, loyal, tip-top references, available October 1st. Address **PRACTICAL**, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL CANON, EXPERIENCED, best recommendations, desires parish, with chance for initiative and progressive work. Address **CANON**, care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, nearly five years overseas chaplain, desires parochial or other work. Address **BARSOME**, care LIVING CHURCH, Milwaukee, Wis.

CURACY OR RECTORATE WANTED by a young priest. Catholic parish preferred. Address **SONVIL**, care LIVING CHURCH, Milwaukee, Wis.

WILL BE AT LIBERTY TO SUPPLY parish or mission after September 1st. Address **H. E. R.**, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, WAYNESVILLE, N. C., DESIRES duty New York City, September, 21st.

POSITIONS OFFERED—MISCELLANEOUS

MISSIONARY WANTED TO TEACH and do general mission work among the mountain people of Virginia. Previous experience unnecessary; but must be energetic and self-sacrificing. Address **F. T. W.**, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED: boy choir, fine organ; large New England parish; University town. Can increase income materially by teaching. Address **N. E. P.**, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN WANTED to teach English and Mathematics. Apply direct to 117 N. Peoria street, Chicago.

POSITIONS WANTED—MISCELLANEOUS

YOUNG AMERICAN ORGANIST AND choirmaster recently returned from A. E. F., wishes to locate. Churchman, best recommendations from former parishes; available after September 7, 1919. Also have excellent business experience, would consider church in smaller town if location would include good business position. Address **CHORALE**, care LIVING CHURCH, Milwaukee, Wis.

SECRETARY (CHURCHWOMAN) HAVING eight years' experience desires secretarial or executive secretarial position. Past year in Government service. Previous four years with leading firm of publishers. Address **MISS OLIVE OWEN**, 1753 N street, N. W., Washington, D. C.

PERMANENT POSITION WANTED where a dependable, educated, elderly person is needed as housemother or matron in a school, institution, or private family. Is now located in Illinois. Address **GLENCOE**, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED DEACONESS is available for progressive parish or community work. Exceptional experience. Best of recommendations from previous rectors. Address **WORKER** care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, DESIRES A POSITION as matron, housemother, or parish helper, experienced. At present matron of Church home and settlement house. Address **MATRON**, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Experienced trainer of large choirs, boys and adults. Highest references. Address **COMMUNICANT**, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and vell, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

BUILDING OPERATIONS RESUMED—"Now is the time to build" that much needed New Church, Parish House, Rectory, Pay Off the old indebtedness. "The Easy Way." "The Redemption Certificate Plan." Endorsed by Church leaders, financial experts. Address Rev. F. H. RICHEY, Box 336, Maplewood, N. J.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and read Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLES PLAIN and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

FOR SALE—MISCELLANEOUS

CRUCIFIX, OF RARE BEAUTY, colored on old ivory with antique gold and burnt amber. Costing \$5. Address ROBERT ROBBINS, 49 Christopher street, New York City.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford, England).

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people, convalescents. No tubercular persons taken. Farm and cottages attached. Booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months' affiliation with the West Penn Hospital. Salary paid, \$243 during course. High school graduates preferred. Write or apply, A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

YOUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.

Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.)

Sundays: 7:30, 8:30, 9:15, and 11. Daily: 7, 8:15, and 6.

RETREAT

ST. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 16th, and closes on Friday morning, September 19th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.) Sunday School Commission, 73 Fifth Ave. R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St. Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.). G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

E. P. Dutton & Co. New York.

Padre, A Red Cross Chaplain in France. By Sartell Prentice, D.D., Author of *The Cloud*, etc. (Net \$2.00.)

Longmans, Green & Co. New York City.

The Primitive Tradition of the Eucharistic Body and Blood. By Lucius Waterman, D.D., Rector of St. Thomas' Church, Hanover, N. H. (Net \$2.00.)

Macmillan Co. New York.

The Church and Its American Opportunity. Papers by various writers read at the Church Congress in 1919. (Net \$1.50.)
Second Report of the Joint Commission on the Book of Common Prayer Appointed by the General Convention of 1913. (Net \$1.50.)

S. P. C. K. London. *The Macmillan Co., New York, American Agents.*

The Atonement and Ourselves. By P. L. Snowden, Vicar of Hepworth. (Net \$3.50.)

CATALOGUES

The Carnegie Foundation for the Advancement of Teaching. New York.

Thirteenth Annual Report of the President and of the Treasurer.

Hobart College. Geneva, N. Y.

Catalogue 1918-1919.

Proceedings of Commencement and the Installation of President Bartlett.

PAMPHLETS

Miles Poindexter Presidential Club. Washington.

Miles Poindexter. Junior United States Senator from the State of Washington. A Brief Sketch of his Public Career and a Statement of the Reasons Why His Friends Believe He Should Be Elected President of the United States in 1920. (For copies write to P. O. Box 1735, Washington, D. C.)

PAPER COVERED BOOKS

S. P. C. K. London. *The Macmillan Co., New York, American Agents.*

Rationalism and Historical Criticism. By H. G. Wood, M.A., Warden of Woodbrooke Settlement. (Net \$45.)

Church Tutorial Classes. Being the Report of The Provisional Committee of The Church Tutorial Classes Movement. (Net \$25.)

The Prayers of Little Children. Some Thoughts and Suggestions. By M. F. Fletcher. (Net \$15.)

WELSH DISESTABLISHMENT PROCEEDS

New Bill in Parliament Gives Rise to Anxiety — E. C. U. will not Protect Clergy who Disobey Wrongfully

The Living Church News Bureau }
 London, August 8, 1919 }

THE Welsh Disestablishment Bill now before Parliament is giving rise to much anxiety on the part of many Churchpeople. Disestablishment is in the air, and upon the terms of the Welsh Bill conjectures can well be formed as to what may happen when, as is almost certain, the case of the Church of England comes before the legislature for consideration. The second reading was carried in the House of Commons on Wednesday by 182 to 37 votes—a majority of 145—and it was decided to take the committee stage in that house.

The present Bill is an amended version of that of 1914, the financial clauses having been readjusted by general consent. The war has completely altered the conditions contemplated by the original Bill, and both the County Councils and the Welsh University, which are to benefit by the disendowment clauses, and the Welsh Church itself, are in a much worse condition than could have been anticipated in 1914. It is correct, no doubt, to say that in some respects the Church has gained through the enforced postponement of the date of disendowment—which the new Bill now proposes should be fixed for March 31, 1920. Tithe has risen in value, and the rate of interest on capital has increased; while an additional fact is that the shorter expectation on the lives of surviving incumbents will tend to improve the financial condition of the Church under the Act. But against all these facts must be set the losses which are due to lapsed interests owing to death and removals, which are so great as almost to neutralize what has been gained. Not much importance should therefore be attached to the statements, which are largely circulated, that the Church has profited to the extent of nearly £2,000,000; such figures being based on a serious misapprehension of the meaning and effect of the commutation scheme.

The new Bill provides for the continuance in office of the Welsh Commissioners for an

indefinite time, which is an absolute necessity. It provides for the payment of £1,000,000 to these Commissioners, in order to relieve the Welsh county councils to some extent of the heavy charges on the secularized property given to them by the Act. The purpose of this grant is to remedy the loss owing to the rise in tithe. For the same reason the commissioners are empowered to hold and administer the secularized property until it is clear of charges, or when the Secretary of State orders them to hand it over. They are also given the privilege of paying half-rates until these charges are cleared off.

The Act restores to the Church in Wales the provisions for marriage by banns and license, which were swept away by the 1914 Act, thus following the precedent established in the case of the Church in Ireland.

Owing to the financial readjustments referred to, the actual loss to the Church on the date of disestablishment will be something under £50,000 per annum—a considerable sum to take from a Church which has always been poor, and is now, owing to social conditions, faced with more onerous burdens than it has yet had to bear.

Much regret is felt that the new Bill does not restore the old churchyards to those who have tended them with loving care for centuries. Surely it would have been possible to preserve all the rights which non-Churchmen might wish to claim without handing over these "God's acres" to the care of Burial Boards! It is to be hoped that an earnest effort will be made, in the later stages of the Bill, to secure this act of justice.

The Central Church Defence Committee has decided not to oppose the measure, but will strive to secure such improvements in it as may be possible. The parliamentary committee of the Welsh Church Governing Body has passed a resolution to the effect that it realizes the need of an immediate settlement, and is prepared to accept the Bill. Two amendments are to be moved in Committee; the first proposing to put all churchyards under the control of the Representative Body; the second dealing with endowments other than tithes.

THE CURY CASE

A statement from the President and Council of the English Church Union has been issued this week, with regard to the

Cury case, and defining their attitude on the matter of Benediction services generally. The E. C. U. points out that it has consistently taken the line in the past that, when a priest unfortunately resists the legitimate exercise of the canonical authority of his bishop, the countenance and assistance of the Union cannot be afforded to him. "In the particular matter of the service of Benediction of the Blessed Sacrament," the document says, "there can be no doubt that, in every part of the Church where it is practised, the direction to discontinue it would be held to be such a legitimate exercise, the service not being a rite or appointed service of the Church." After referring to Fr. Wason's action, which cannot be upheld by the Union, the statement proceeds to a broader consideration of the whole question. "The position that the service of Benediction, whatever may be its theological and devotional value in itself, cannot rightly be persisted in if it is forbidden by the bishop of the diocese, has the support of theologians who have studied the subject, who are members of the Union." This is the position which the President and the Council have hitherto taken.

"But the grave anxiety which now exists is not merely in regard to the particular question which has been raised at Cury. It is due rather to distress at language concerning the doctrine of the Blessed Sacrament itself, and to a widely-felt fear lest this procedure should be used for the suppression of Catholic practice and even of Catholic doctrine. In respect of the doctrine of the Blessed Sacrament and the devotion to be given to our Lord therein, the President and Council desire to re-affirm the attitude ever maintained by the Union, of most strenuously upholding Catholic truth."

NEW ARCHBISHOP OF DUBLIN

In succession to Dr. Bernard, who is now Provost of Trinity College, Dublin, Dr. D'Arcy, Bishop of Down, has been elected as the new Archbishop of Dublin. Two other names were proposed to the united Synod in addition to Dr. D'Arcy's, namely, Dr. Plunket, Bishop of Tuam, and Dr. Vere White, Dean of Christ Church. Dr. D'Arcy received a preponderating majority of lay votes, clerical votes being almost equally divided between him and Dr. Plunket. As the synod failed to secure the necessary two-thirds majority of both orders for one name, the choice was left to the bench of Bishops. In many minds there is a feeling of apprehension that Dr. D'Arcy's theology and politics, which accorded well with the spirit of north-east Ulster, in which the diocese of Down is situated, may not be equally acceptable in the metropolis of Ireland.

ENTHRONEMENT OF BISHOP OF CHICHESTER

The enthronement of the new Bishop of Chichester (Dr. Burrows) took place in the Cathedral on St. James's Day, July 25th, the Archbishop of Canterbury officiating. The new Bishop has received a hearty welcome from the corporation of Chichester, who presented him with an address later on the same day. In his reply Dr. Burrows said he was pleased that the address contained a reference to coöperation. We were living in anxious times, and he was quite sure it was necessary that those who represented civil government and those who represented spiritual things should coöperate and work together in every way possible.

The Bishop hopes to commence active work in his new diocese in September, but his residence is not yet ready for occupation.

LECTURES TO TROOPS

At the request of the War Office, Mr. Clifton Kelway, who is secretary of the Church Reform League, has undertaken to

give a series of his popular lectures on travel and other subjects to the troops of the British Army of Occupation in Germany. Mr. Kelway will leave for Cologne on Wednesday, August 13th. It may be remembered that he fulfilled a similar tour last winter among our soldiers in the Fifth Army in France and Belgium, and has frequently lectured to the troops in our home camps. These lectures form part of a wise scheme determined on some time ago by the War Office in connection with their educational arrangements for the army.

"THE LAY FEDERATION"

A new organization with the title of "The Lay Federation", has been formed, under the presidency of the well-known layman, Mr.

H. R. Baylis, and other ardent young Churchmen, with a few priests who are co-opted for advisory purposes. The organizers state that the Federation is not intended as a new permanent society, and does not seek to compete with any existing society, but is formed as a temporary association of laymen and women for the purpose of dealing with a temporary emergency. The emergency is created "by the attempt now being made by the bishops to prevent corporate worship of, and devotion to, the Most Holy Sacrament, and, in particular, to prevent these things by tyrannous and autocratic means."

Up to the time of writing, this action has not been greeted by any noticeable chorus of dismay from the bishops!

GEORGE PARSONS.

upon which the nation has entered, we feel that a long step forward toward that end has been taken when these defects are brought to the surface."

NEW YORK NOTES

A great strike on the elevated and subway lines (except on one short division) began early last Sunday morning, August 17th. The attendance at Church services was very seriously affected, especially at the down town churches. It was said that the reduction was as much as fifty per cent. in some congregations. The inclement weather was no doubt a disturbing factor. The weather conditions the next day caused additional embarrassments in business and industrial circles. Happily an arrangement was effected and the elevated and subway trains were put in service.

As the term of office of three trustees of the General Theological Seminary expires at the close of the civil year, the alumni whose year of graduation ends in "9" or "4" have been asked to send nominations to the Recording Secretary (Rev. John Keller) before September 15th. Bishop Fiske, Rev. Dr. Milo H. Gates, and the Hon. Vernon M. Davis are the retiring members, and are eligible for reelection.

The Rev. Henry Lowndes Drew, rector of the Church of the Good Shepherd, Hazelwood, Pittsburgh, Pa., has been the morning preacher at Old Trinity during August and has given very acceptable service.

NEW YORK CHILDREN DO NOT GO TO CHURCH

New York Office of The Living Church }
11 West 45th Street
New York, August 25, 1919 }

STARTLING facts about the Church's Sunday schools in its supposedly strongest diocese—New York—are disclosed in the first twenty-three surveys of New York City parishes returned to Nation-wide and Every-Name Campaign headquarters last week.

Not only do none of these twenty-three representative parishes of the nation's metropolis have a Sunday school enrollment equal to the number of communicants, but in one of the largest city parishes, St. Bartholomew's, the seventy children receiving religious instruction from the Church are barely two per cent. of the total communicant strength of 3,460.

Other downtown parishes, excepting chapels in the crowded tenement districts, make a similar showing. Grace Church, at Tenth and Broadway, with a 1918 budget of \$390,041 and 997 families or nearly 1,500 individuals on its parish register, reports only 100 children in its Church school. A few blocks away, at 415 East Thirteenth street, Grace Chapel, with 65 per cent. Italian communicants, reports 450 children receiving instruction, with only 800 families on its rolls.

Parishes further up town also have an acute Sunday school problem, as the survey of St. Ignatius' Church, at West End avenue and 87th street, shows. With 350 families and 600 individuals in the parish, the Sunday school enrollment totals only 37, with an average attendance of thirty. The Sunday school enrollment of the Church of St. Mary the Virgin totals 231, despite its location in the downtown theatrical district. There are 800 families on the parish rolls.

On a percentage basis, Holy Rood Church, at 179th street and Fort Washington avenue, a middle-class residential district, makes the best showing of the New York City parishes whose surveys have been returned to date. From 231 families, 225 children come for religious instruction each Sunday, its survey shows. In few parishes does the Sunday school enrollment equal fifty per cent. of the communicant list.

The fact that comparatively few children are receiving religious instruction from the Church in New York will be no surprise to well-informed Churchmen declared the Rev. John Brian McCormick, director of the Every-Name and the Nation-wide Campaigns in the diocese of New York, when shown the above figures:

"One of the objects of the Every-Name and Nation-wide Campaigns is to disclose such weaknesses in the Church. We knew that they existed, and before the survey is complete, others of an equally serious nature will undoubtedly be disclosed. But as our purpose is to bring the Church up to its highest point of efficiency, and to muster its full resources for the service in the new era

BOSTON PAPERS DISCUSS PRAYER BOOK REVISION

Generally Sympathetic in their Attitude—Professor Kirsopp Lake on "The Shortcomings of Protestantism"

The Living Church News Bureau }
Boston, August 25, 1919 }

ONE of the unrecognized compensations for the loss which the Church inevitably experiences through the undue anxiety of some of its faithful children when the Book of Common Prayer is revised, is the popular interest and popular discussion of the changes in the secular press. Each Boston daily during the past week printed at least one leading column on Prayer Book Revision, and the *Post*, which, I think, has the largest circulation of any daily in New England, gave nearly three columns to a most illuminating news item and discussion relative to the proposed changes. So real has the public interest been centered on the revision of the Prayer Book that a rector told me that on one Sunday morning in September he was planning to preach on the subject: Naturalizing Ancient Forms of Worship to Modern Needs. Last Saturday's *Transcript* contained a half column editorial giving a most sympathetic welcome to the proposed changes. The editorial in part was:

"For the corporate expression of its devotion, a living faith needs a living liturgy. Though it is less than thirty years since the Episcopal Church last revised the Book of Common Prayer, there are many calls for its further modification. Contrary to popular opinion, 'forms of worship have never remained stationary, but are largely the outcome of the spiritual outlook and devotional temperament of peoples, influenced by

the time and circumstances in which they live."

"Whether or not all the recommendations of the committee will be acceptable, it is evident that its members have been guided by an earnest purpose to encourage the people of the congregation to take a larger audible share in public worship and so to increase its devotional attractiveness and inspiring power. It is significant that at the time the Episcopal Church is considering the revision and enrichment of its liturgy, it is also marshalling its men and women, its resources of spiritual life and material wealth, for its great Nation-wide Campaign. Through this effort it plans to meet some at least of the many needs for improved equipment, for more vigorous work, and for a better adaptation of methods to new conditions resulting directly or indirectly from the war. The Episcopal Church realizes that worship and work must go hand in hand. Worship arouses and empowers for service. Work sends the spiritually hungry worker back to the altar of his faith for refreshment and new stores of spiritual energy."

"The Shortcomings of Protestantism" were discussed in a Boston church last Sunday by that Church of England scholar and divine who temporarily taught the New Testament in the Episcopal Theological School several years ago, the Rev. Kirsopp Lake, D.D., and who is now a professor in Harvard University.

Prof. Lake said in part: "Protestantism was not merely a religious or a political movement. It was both. It was becoming obvious that the Catholic Church had failed in its duty toward men. The exploitation of the system by priests and princes in their own interests was too obvious. Politically the Church and the empire had failed in their opportunity to prove their common

superiority to all nations. Two currents came together—political and religious protest. The result was a new outlook on Christianity that came to be known as Protestantism.

"In the Protestantism of the past, which made history, there is an enormous emphasis on justification by faith and not by works. Those who advocated it meant that man can attain his highest life, not by sacraments and by the influence of others on him, but by the attitude of will on his own part. The Protestant Church may die, which is quite possible, but the doctrine of justification by faith will never die. . . .

"During the war the Churches were enrolled to join in the national movement to present a united front to the enemy. When the pressure of war was removed, the unity broke down. Unity of mere external pressure is of very little use. This is the indictment of spiritual and moral forces of Protestantism. The whole country would have been united by Protestantism had Protestantism itself been united.

"The indictment against Protestantism is intellectual and not moral, as it was against the Catholic Church of the Middle Ages. The Bible was chosen by the Protestants as the basis of authority, while the Catholics chose the Church. I think the Catholics made the better choice. The Bible is not an infallible guide in present day problems and must be twisted into various interpretations to make it fit present day needs. This brings us back to the Catholic idea. You can't make people think and act right if you have to take a book which means one thing historically and turn it around so that it means what the minister thinks it ought to mean. What the congregations want is the truth, straight from the start and not wrapped in the words of a book. . . .

"Protestantism taught men salvation by setting their wills right. Because there were two great branches of people who accepted this doctrine, we get the Anglo-Saxon race, the race which is incontestably in the van of human life and progress. From the Puritans there sprang the men who honestly tried to subordinate their wills to God.

"Protestantism on the political side meant that every nation should choose its own Church. This was going backward, and it seems to me that we have been punished for it in the course of the war. Germany was Protestant, England was Protestant, America was Protestant. What we needed in the past years was some power that could stand up and tell men they must keep their hearts pure, that hate was not right. Hate may win or lose wars, but whether you lose or win you will be punished for the hatred. The worst part of the punishment is the consciousness that the punishment must be paid in part, at least, by our children."

The Rev. William E. Patrick, of Allston, has accepted a call to become rector of St. Paul's Church, North Andover, to succeed the Rev. H. Usher Monroe, who has recently resigned after a rectorship of seventeen years. Mr. Patrick was born in Cambridge, is a graduate of Harvard, 1912, and of the Episcopal Theological School, 1915. From June, 1915, to September, 1917, he was assistant minister at Grace Church, New Bedford, resigning to go overseas as a Y. M. C. A. secretary. In France he received a commission as first lieutenant and chaplain, and was assigned to the 23d Infantry, Second Division, in July, 1918, with which he served through the St. Mihiel, Blanc Mont, and Argonne drives, and in the Army of Occupation. Before receiving orders home, in May, Chaplain Patrick was transferred

to the Fifth Machine Gun Battalion for a few weeks. While with the 23d Infantry he was cited twice for bravery under fire, and also received the Distinguished Service Cross. Since June, Mr. Patrick has been taking the summer services at Point Allerton, where he served as summer supply during his years in the theological school.

The Rev. H. Usher Monroe, the retiring rector, who has been for thirty-nine years a clergyman, is a graduate of Kenyon College and Philadelphia Divinity School, and in the diocese of Massachusetts has served as rector successively of the following-named parishes: St. John's, East Boston, where he started the mission now known as St. Mary's; St. Mary's, Newton Lower Falls, a rectorship of eleven years, and finally St. Paul's at North Andover. In North Andover Mr. Monroe was for five years the guiding spirit of the undenominational boys' work and for six years was president of the North Andover Men's Club. Mr. Monroe will relinquish his duties on October 1st, at which date the newly elected rector will assume charge. At that time Mr. Monroe will also give up the active ministry to settle down on his farm at North Scituate, with Mrs. Monroe.

St. Stephen's Church, Lynn, the Rev. Appleton Lawrence, rector, is to observe its seventy-fifth anniversary with a two days' celebration September 21-22. In connection with this will be a drive for a new parish house. The church was originally on the north side of the Common, but in 1880 the present site on the south side was selected. Various committees are now at work and a

parish committee for funds for the parish house will be named later. On Sunday, September 21st, Bishop Lawrence is expected to be the preacher at the morning service. Some one of the former rectors will be the evening preacher. On Monday afternoon a pageant depicting the leading events in the seventy-five years of the parish will be presented on the church grounds. In the evening there will be an "every member" reception and roll call.

A PERSONAL PROPHECY FOR SEPTEMBER

I send my best wishes to each rector as he returns from his summer vacation to his parish work in September, and shall presume to make a personal prophecy about his parish work. The prospects for forward work, as I gather them from a number of widely separated parishes, are more favorable, much more favorable, during the coming year than for many past years. May each rector find in his own parish the same good augury for the coming season that the Rev. Kenneth R. Forbes has happily found in St. Jame's parish, Roxbury, as he has just returned from his summer vacation. Mr. Forbes writes in his calendar as follows:

"It is good to be home again. I have been gratified to note from our service-record book and to hear from various people that the summer congregations have averaged better in number than usual, both at the early and late services. It is a good augury for the coming season. Payments of pledges through the summer have also shown a substantially larger figure."

RALPH M. HARPER.

OPEN AIR SERVICES IN PHILADELPHIA

Held on Sunday Evenings in Front of Diocesan Church — Other News of the Quaker City

The Living Church News Bureau }
Philadelphia, August 25, 1919 }



LARGE audiences attend the open air services on Broad street, in front of the Diocesan Church of St. Mary, every Sunday evening. The Rev. Samuel B. Booth, assistant to the vicar of the Diocesan Church, has been the preacher, and under his leadership, what is really an experiment is proving most successful. To go directly to the people with our message would seem to be the most logical thing to do, and especially in the summer time when the open air is the natural place for a gathering. The writer had the opportunity recently to notice the crowds which the Rev. Mr. Sullivan drew for his open air service in front of the Cathedral in Boston previous to the evening service in the church. The same is being done more and more throughout the country and would seem to be the first step if we would make our Church really the Church of the people.

CLEAN POLITICS

The following excerpts from a letter sent to the clergy of the diocese over the signature of Gifford Pinchot is a witness to a new spirit in politics and an awakening to the moral force for clean politics latent in Church members:

"I said in a former letter that the need for the Church to interest herself in good government was never more pressing than now. It is profoundly true. There has never been a time when the importance of

political action on the part of Christian people was more marked than at present. Our government for perhaps a century to come will be affected for good or evil by the kind of law enforcement secured in the next few years, through the election of public officers.

The election next fall is, therefore, a deep significance and importance to the leaders of the Christian Church. Unless the Christian people of Pennsylvania take steps to make the results of this election square with the religion of Jesus Christ, we know in advance that the results will not.

"The Church is the true friend of the people. Otherwise it would have no excuse for being. Justice it is bound to seek. Whatever depraves the public morals, injures the public health, or lowers the public welfare, that the Church is bound to oppose. The Church must hold itself an active enemy to all disease and corruption, to all injustice and extortion, and to all spiritual wickedness in high places, as the Master taught us when He took a scourge of small cords and drove the money-changers out of the Temple."

BOYS REPRESENTED AT CONVENTION

We quote the following from the Junior Page of *St. Andrews Cross*:

"Ten boys, the entire Junior Chapter of St. Stephen's, Wissahickon, Philadelphia, are going to the Brotherhood Convention in Detroit.

"The men of the parish realize the fact that the convention is a wonderful opportunity for the young men who will soon be the leaders in parish life. They feel that the boys ought to be prepared for the splendid tasks ahead of them. Think what it will mean to them and to the Church!

They will come in contact with other boys actively engaged in Church work. They will find out that many other young fellows are doing the work of the Church and that they are not alone. They will get new ideas. They will form worthwhile friendships. They will be stirred by a worthy spirit of competition.

"The boys themselves are saving each one a certain sum weekly, which combined will be sufficient to send two boys. The men of the parish are giving an entertainment, guaranteeing proceeds sufficient to send three more. The rector and several other interested persons are giving watermelon parties at their homes, and the success of this enterprise will provide the expenses of another two. During the month of September the Junior Chapter will conduct a Church attendance campaign; and the last night of the campaign will be Boys' Night. The offering taken at that service will be devoted to the Detroit convention trip of three more boys—of course it will be large enough!

"All aboard!"

RESIGNATION OF MR. HALL

The Rev. J. J. D. Hall has resigned as superintendent of the Galilee Rescue Mission, and severs his connection on September 1st. He will go to Boston to become superintendent of the Union Rescue Mission. On August 17th Mr Hall held his fare-

well service and bade adieu to his many friends. Since "Daddy" Hall (for so those call him who love him), took charge fourteen thousand converts have knelt at the little altar and thirty-three men have entered the ministry. No mean record this, and it bears eloquent testimony of his character. Mr. Hall has been a picturesque figure in the diocese, and one always knew, sometimes disconcertingly so, where he stood regarding liquor and smoking. His fiery eloquence was a rare joy and enlivened many a meeting of convocation as he made his reports.

George W. Wilkins, who has been assistant superintendent at the Mission, will succeed Mr. Hall as superintendent, and the Rev. George Boate will become chaplain of religious work. During the war Mr. Boate was naval chaplain at the Wissahickon Barracks, Cape May.

SUNDAY SPORTS

The attempt of the Philadelphia Sabbath Association and some religious bodies to obtain an injunction against the commissioners of Fairmount Park forbidding the playing of baseball and tennis in the park on Sundays, met its Waterloo on August sixteenth when Judge Staake handed down a decision refusing it. Mr. George Wharton Pepper was the attorney for the commissioners.

EDWIN S. LANE.

The conference has been adjourned to a later date. We recognize, of course, that we have no mandate to settle anything from the great communions to which we respectively belong, and that our work is in preparation for larger conferences. But I believe that every one of us was glad to be there, and when we reflect that Christians are trying to meet in this way all the world over, it is impossible not to regard such gatherings as a hopeful sign of the times. I know that I can count upon the interest and prayers of you all."

CONFERENCE ON ITALIAN MISSION WORK

A CONFERENCE of nearly fifty of the Church's clergy engaged in Italian mission work throughout the nation, and others interested in the Latin immigration problem, will be held September 9th-11th at the General Theological Seminary in New York, under the auspices of the new Americanization Department of the Board of Missions.

On Wednesday evening, Sept. 10th, a service is planned in the Cathedral of St. John the Divine, at which Bishop. Burch will preach and the combined choirs of the Church's New York City Italian missions will sing. Efforts will be made to fill the Cathedral for the service with communicants from these missions.

"Few Churchmen realize the wonderful opportunity the Church has among the thousands of Italians in this country, who number four per cent. of our total population," said the Rev. Thomas Burgess, recently named by the Board of Missions as "Immigration Secretary". "Contrary to popular opinion, many of these Italians have left the Roman Catholic Church and are as sheep without a shepherd. None of the Protestant denominations can make the appeal that the Church can to these people, and I hope one result of the Nation-wide Campaign will be definite steps to meet this missionary obligation within our very midst."

The Church's Italian missions in New York City have proven very successful, especially in the few instances where there has been a wholehearted effort with full and decent mission equipment and sympathetic coöperation between parochial and diocesan authorities, Mr. Burgess declares. Grace Church Chapel, with sixty-five per cent. Italian communicants, he points out, has one of the largest Church Sunday schools in New York City.

Lodging will be furnished out-of-town clergy and others attending the conference in the General Theological Seminary dormitories. Daily services will be held in the Seminary chapel and conferences in the lecture rooms.

NEEDS IN SACRAMENTO

FOUR IMPORTANT NEEDS of the diocese of Sacramento, which the Nation-wide Campaign is expected to fill, are included in the diocesan survey recently forwarded to New York headquarters: An entire new plant at Vallejo, or at least a rectory and parish house; a parish house at Chico which can be used as a social center for the state normal school students; and a community house with a leader for the men's work at the state agricultural college at Davis, are included in the diocese's programme for the Campaign.

TEXAS PREPARES FOR DIOCESAN CONVENTION

SUCH AN INSPIRATION and awakening spirit is the Nation-wide Campaign proving in the diocese of Texas, that Bishop Coad-

"SERVICE LEAGUE FOR THE HANDICAPPED" FORMED IN CHICAGO

Re-education of the Injured is Given — Family Altar League Promoted

The Living Church News Bureau
Chicago, August 25, 1919



ALL of our Social Service workers, and of our philanthropists within the Church will be keen to know of the organization in Chicago of one of the most commendable of the post-war societies, "The Service League for the Handicapped". The League was initiated by women, and the list of its officers and members contains many who are prominent and active in our city's good works, including several Churchwomen.

"The definite work of the Service League for the Handicapped," says a statement issued on its behalf, "is the reëducation, the reconstruction of the physically handicapped civilian, and after he is equipped (with the coöperation of the employer), placing him in the job he is fitted for, and where he can render the best service. We have been doing, and will continue to do, everything possible for the handicapped soldier, but we must all keep in mind that the soldier of today is the civilian of to-morrow. Our goal is an institute, where men and women fitted for the work, through education and experience, will reëducate the handicapped to take up his old line of work if possible; if that cannot be done, then to fit him to something that may be even more to his liking, and in many instances, more remunerative."

Headquarters have been established at 616 South Michigan avenue, where information about the work will gladly be given by Mrs. Frank Pebbles, chairman of the Civilian Committee. A Service League Thrift Shop, located at 25 East Seventh street, is under the direction of the Civilian

Committee, and donations or gifts of any and everything, including furniture, clothes, hats, and shoes, will be most welcome.

One of our summer visitors, who has a message of exceptional interest for all Christians, is the Rev. William Matthew Holderbly, who is promoting in this country the movement for the extension of The Family Altar League in all Churches, including Catholic, Protestant, and Jewish. The Rev. Mr. Holderbly well says: "The only cure for bolshevism, labor unrest, and riots, is religion, the seat of which is in the Church and home." Dr. W. E. Biederwolf, the president of The Family Altar League, on the occasion of Mr. Holderbly's visit here, called special attention of Church people to the League, by his comparison of the idea and the accomplishments of the League, with a similar idea working in the Episcopal Church which, he observed, has indorsed the movement started by Joseph E. Wilson, an attorney of Philadelphia, bearing as its slogan, 'A chapel in every home.'

H. B. GWYN.

PREPARING IN AUSTRALIA FOR THE WORLD CONFERENCE

AT THE OPENING of his synod, the Archbishop of Brisbane said:

"I cannot forbear to mention—though I cannot do more, for our labors are not yet over—the conference of Christian denominations, which began its sessions last Friday in preparation for the World Conference on Faith and Order. For a whole day fifteen of us, representing the Presbyterians, Methodists, Baptists, Congregationalists, Church of Christ, and ourselves, discussed in the frankest and most brotherly way the great truths which are the foundation of our common Christian life. We noted the great areas of truth about which we are in agreement, and we opened our minds to one another upon the points at which we disagree.

jutor Clinton S. Quin has decided to have the largest diocesan convention in the history of the American Church in Galveston next January.

The following card of invitation, signed by him, has already been sent to each of the seven thousand communicants in the diocese:

"Your name is ONE of the seven thousand members of the Episcopal Church in the diocese of Texas, found on our family register, and we assume that you are interested in the doings of our diocesan family. We are planning a family reunion, and we want you to be with us.

"This is what we propose:

"To have a Diocesan Council with a minimum attendance of One Thousand.

"To be in session five days!

"To devote about six hours to routine business!

"To have a picked group of the Church's biggest laymen, women, and clergy in the United States for counsel and conference!

"To secure special railroad rates!

"To invite you to be the guest of the Church in Galveston.

"Can we do it? Surely we can. We are counting on you to help us put it over. Plan your vacation for January, 1920, in Galveston. You will hear from us again."

The Galveston convention will be modeled along the lines of the last two conventions of the diocese of Kansas, both of which attracted more than 500 persons from out of town besides hundreds of local residents who never before had been in an Episcopal church. Not only will every Churchman in Texas have brought to his attention constantly the great programme the Church is planning for January in Galveston, but Bishop Quin has already started his newspaper publicity, and for a month preceding the opening of the Galveston council, it is planned to have a daily story about its unusual features appear in all of the larger newspapers of the diocese.

The Rt. Rev. Clinton S. Quin is the youngest bishop in the American Church, being consecrated coadjutor to Bishop Kinsolving in 1918. He was born in Louisville, Ky., on September 28, 1883, and is a graduate of the University of Louisville and the Theological Seminary in Virginia.

HOW HE RELAXES

PEOPLE DIFFER as to how they will rest and regain their strength.

Many Churchmen, in all parts of the country, know of the Rev. J. J. D. Hall and his remarkable work at Galilee Mission, Philadelphia. These will learn with regret that Mr. Hall has been obliged to give up that work; and they will appreciate the unconscious humor that bears witness to Mr. Hall's remarkable spiritual vitality when they read the following item which Mr. Hall sends for publication, wholly unconscious of the *sui generis* manner in which he proposes to take his six months of "rest":

"The Rev. J. J. D. Hall has resigned as superintendent of the Galilee Mission, 823 Vine street, Philadelphia, owing to lack of physical strength, and should be addressed at No. 1 Dover street, Boston, Mass., after September 1st. He will be in charge of the Union Rescue Mission for a period of six months, and if strength then permits, he will be open for engagements to conduct missions or assist in any way possible in the work of the Church."

To run a rescue mission and call it recuperation of his strength; that is exactly like Mr. Hall. One suspects that there will be an opening for him when, six months later, he starts out to "work".

DEATH OF GEORGE B. INCHES

IN THE DEATH NOTICES printed in last week's issue, there was briefly noted the death of George Brimmer Inches, of the diocese of Western Massachusetts, who had been a deputy to the General Convention in several sessions, and was one of the most valuable of the Massachusetts laity. Though residing in the diocese of Western Massachusetts, at North Grafton, he had for a number of years been a member of the corporation of the Church of the Advent, Boston. Mr. Inches was born in Dedham, Mass., on May 22, 1856.

THREE HUNDRED YEARS OF REPRESENTATIVE GOVERNMENT

A MEETING of more than local interest of the Virginia state legislature, now in extra session, was held in the state capitol on Friday, August 15th, to commemorate the 300th anniversary of the formation of the Virginia House of Burgesses, and the establishment of representative government in the English colonies, and, indeed, in the continent of America. The first House of Burgesses of the Virginia colony met in the parish church at Jamestown on July 30, 1619, with duly elected representatives from each of the eleven "plantations" or "hundreds" into which the colony was then divided, the prayer at the opening being offered by the Rev. Mr. Bucke, the then rector of the parish.

At the 300th anniversary meeting, last Friday, addresses were made by Governor Westmoreland Davis, Professor Leslie E. Hall, of William and Mary College, and Dr. Thomas Nelson Page, late American Ambassador to Italy. The invocation was offered, and the benediction pronounced, very appropriately, by the present day rector of the same parish in which the first House of Burgesses held its meeting, the Rev. E. Ruffin Jones, rector of Bruton parish, Williamsburg.

It is an interesting fact that there are at least three parishes in the diocese of Virginia which are more than three hundred years old; and in each of them there is a colonial church building still standing. Bruton parish, established at the settling of Jamestown in 1607, with its old Bruton church at Williamsburg; Elizabeth City parish, established in 1610, with its old St. John's church at Hampton; and Henrico parish, established in 1611, embracing the larger part of the present city of Richmond, with its St. John's church, erected in 1741, and noteworthy as being the building in which Patrick Henry made his most famous speech.

Among the goodly number of silver Communion sets of colonial date still in use in the diocese of Virginia, the diocese owns, and uses at the celebration of the Holy Communion at each annual diocesan council, a paten which was given by an early colonial governor to the Church at Jamestown and was used in that church for many years before the final abandonment of that town as the seat of government in 1696.

CHURCHMEN AT STUDENT CONFERENCES

AT THE VARIOUS Student conferences held during the summer there have been provisions made especially for the instruction and care of Church students, and some summary of these is given in a recent number of *The Leader*. The Northfield (Mass.) conference is always among the most important of these. Sixty Churchmen enrolled as students this year, included thirty-nine Americans, eleven Chinese, one Japanese,

one Englishman, one Gregorian from Armenia, and seven Greek Orthodox from Russia and the Near East. No less than seven of the Y. M. C. A. secretaries at the conference were Churchmen, including two from China. There were also eight clergy, including one regular army chaplain and the chaplain of the West Point Military Academy. Thus we had seventy-five Churchmen in all. There were present as representing the G. B. R. E. the Messrs. T. R. Ludlow, of China, Cyril Harris, our Church worker at Cornell University, and Paul Micou, of the G. B. R. E. Mr. Ludlow not being available on the first Sunday, the Rev. E. J. Lee, also of China, came especially to represent the Board of Missions.

At the smaller Student conferences, there were 18 Church students, among 550 delegates, at Blue Ridge, where the Rev. Gardiner L. Tucker, Religious Education Secretary of the Province of Sewanee, conducted a mission study class. At Lake Geneva, Wisconsin, the Church was represented by the Rev. Bernard I. Bell and the Rev. P. K. Hu, a Chinese clergyman from the District of Hankow. Eighteen Church students were reported. According to conservative estimates of our representatives the various conferences will yield us three men for the mission field and many more for the ministry.

The Church was well represented at the various student conferences for women. At Silver Bay, Lake George, one hundred and ten out of eight hundred and thirteen present were Churchwomen, and Deaconess Goodwin was active in her work among them. The Rev. Frances S. White celebrated Holy Communion on the Sunday of the conference. There were thirty-seven Churchwomen at Blue Ridge, where Mrs. Wm. P. Cornell, the efficient president of the South Carolina Branch of the Woman's Auxiliary, gave oversight to them. There were twenty-two Church students from thirteen colleges at Eagles Mere, Pa., where Miss Adelaide T. Case, from the faculty of St. Faith's, represented the Church, and Dean Robbins, of the Cathedral of St. John the Divine, New York, held several Sunday services. At conferences in Missouri and California the Church was represented.

BURIAL OF REV. WM. H. LAIRD

FUNERAL SERVICES for the Rev. Wm. H. Laird, D.D., late rector of Immanuel Church, Wilmington, Delaware, were held in that church on the afternoon of Sunday, August 17th. Dr. Laird's sudden death at Skyland, Va., was noted last week. The burial service was in charge of the Rev. Frederick M. Kirkus, rector of Trinity Church, who was assisted by the Rev. Berkeley Griffith, an old schoolmate and life-long friend of Dr. Laird; the Rev. Peyton Craighill, of Leesburg, Va., a brother-in-law of the dead clergyman; the Rev. W. Cosby Bell, D.D., of Alexandria, Va., another brother-in-law; and the Rev. R. W. Trapnell, rector of St. Andrew's Church. A number of other clergy were also present.

DEATH OF REV. C. F. BEATTIE

THE REV. CHARLES FREDERICK BEATTIE, rector of St. John's Church, Newport, R. I., whose serious illness was noted in last week's issue, passed away early on the morning of Saturday, August 23rd. Mr. Beattie was graduated at the General Theological Seminary in 1889 and was ordained both as deacon and as priest by Bishop Potter of New York. For several years prior to his work at Newport he was rector of St. Luke's Church, Chelsea, Mass.

Father Beattie was greatly beloved in the parishes and communities where he was known.

A PRAYER FOR THE CONVENTION

IT HAS BEEN CUSTOMARY for the "Daughters of the King" to invite the Bishop in whose diocese a convention is to be held, to formulate a prayer for their use just before and at the time of the convention.

Bishop Williams, of Michigan, has made most courteous response to this request and suggests that in addition to the prayers for the Order be added as a special prayer at this time, one found on page 107 of *A Book of Offices, Prayers for Priest and People* (E. S. Gorham, N. Y.):

"O, Holy Spirit, who art the fountain of wisdom and understanding, of counsel and might, send down Thy light and power, we pray Thee, upon this council of Thy Church and also upon this Convention of our Order soon to be assembled in Thy name and presence. Purge our hearts, we beseech Thee, of pride, prejudice, and blindness of spirit. Unite us all in a common zeal for Thy cause, that we may serve Thy children, to Thy honor and glory; and hasten the coming of Thy kingdom upon earth; through Jesus Christ, our Lord, Amen."

BEQUESTS

THE FOLLOWING are among the bequests of the late Miss Mary Benson of Brooklyn, N. Y., Protestant Episcopal diocese of Long Island, for a church at Montauk, \$25 000; American Church Institute for Negroes, \$30,000; Grace Church, Brooklyn, \$17,000; and Seamen's Church Institute of New York, \$25 000.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Working on Nation-wide Survey

THE DISTRICT has caught the vision of the Nation-wide Campaign, for from the interest and enthusiasm manifested during the splendid sessions of the conference conducted by the Rev. Drs. R. W. Patton, William H. Milton, and Loaring Clark in Trinity Church, Asheville, August 17th and 18th, a high-water mark in things missionary found its birth.

At the call of Bishop Horner and of the district's Nation-wide Campaign committee a large number of the clergy and lay people of the district gathered in Trinity Church for a two days' conference. The sermons and addresses of the speakers dwelt upon the organization of the movement and its historical bearing on the rebirth and re-consecration of the followers of Jesus Christ in informing the minds and awakening the consciences of every single member of the Church throughout the world.

The service and sermon on Sunday morning were so inspirational that instead of the usual Sunday evening congregation, a very large number were present—even though Gypsy Smith, Sr., the prince of evangelists, was preaching elsewhere on that one day in Asheville.

The district hears, as never before, the great call of the noble sons of the mountain tops to come over and up and help them spiritually, mentally, and socially.

The writer, who has known the mountaineers of the old Tar-Heel state for twenty-five years, knows well their fine traits of character and genuine manhood. All they ask is a chance, and well do they prove their fidelity and nobility.

With the wonderful amount of information which is being gathered through the

surveys, the Church in the district has determined to "go over the top" in every way for humanity in the new day just being born.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Progress at Sheboygan

SOON AFTER the signing of the armistice last November plans were put into commission for many long-needed repairs and improvements to the material fabric of Grace Church, Sheboygan, the Rev. Bernard P. T. Jenkins, rector. The roof was re-shingled, a new and improved method of lighting the parish house was installed, and the interior was painted. For this latter improvement the parish is indebted to the generosity of a devoted member of the congregation. The vestry also raised funds to build a magnificent fireplace in the study of the rectory. This month the rectory is to receive a coat of paint on the inside, and a new and larger furnace is to be installed.

All this has been accomplished through the interest and generosity of a congregation thoroughly devoted to the material and spiritual welfare of its parish church.

Last May the men of the congregation, under the leadership of the wardens and vestry, undertook an every-member canvass of the parish, and their intelligent and self-denying work brought forth results much in advance of the most sanguine expectations. Pledges for the support of the parish reached a total of nearly \$2,500, and for missions, \$375. During the last finan-

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There are lots of vestments packed away for various reasons (spoiling) that could be turned into cash and at the same time help someone out.

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cial year Grace Church gave more than \$800 to objects outside the parish, and as a reward is better off financially for its own needs than ever before.

In June the vestry voted, of their own motion, to raise the rector's stipend from \$1,300 to \$1,500 per annum, and made the increase date from the first of the year. Their thoughtfulness made it possible for the rector and his wife to spend a very delightful month in Toronto, Canada.

The annual meeting of the diocesan Woman's Auxiliary is to be held at Grace Church on September 8th and 9th, and the parish is looking forward to resuming its full round of activities quite soon.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Gift to Brooklyn Church

ST. JAMES' CHURCH, Brooklyn, has received from Mrs. Yawger a gift of \$7,000 as a memorial for her husband, to be applied on the mortgage debt of the parish. It was given on St. James' Day.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Diocesan Centennial Approaches

NOT SINCE the summer before the Great War have there been so many visitors in the Pine Tree state as there are this season. Naturally, therefore, the congregations in our churches and chapels on or near the Maine coast have been large, while more gratifying still has been the spirit of devout thankfulness manifested that peace has been restored, and peace with victory.

Plans are in making for a fitting observance of the one hundredth anniversary of the diocese. The first diocesan convention was held on May 3, 1820, but owing to the fact that spring in Maine is apt to come late, the date of the celebration has been set for May 31st and June 1st, while the diocesan convention will be called for the following day. The observances will be held in Christ Church, Gardiner (Rev. Canon Plant, rector), the church in which the first convention was held. A well-chosen committee, of which Mr. Robert H. Gardiner is chairman, has the proposed commemoration in charge.

ST. LUKE'S CATHEDRAL, Portland, was happy in having for the preacher on the morning of August 10th the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

IN THE COURSE of a sermon at St. Mary's-by-the-Sea, Northeast Harbor, on a recent Sunday morning, the Bishop of Maine paid a tender tribute to the memory of the late Bishop Greer of New York and to that of Mrs. Greer. Bishop and Mrs. Greer and their family had been for many years members of the summer colony at Northeast Harbor, and their loss is deeply felt there. The Bishop took a leading part in the philanthropic and other higher activities of the colony, and the place thus vacated by him will not be easily filled.

THE REV. FRANKLIN JOINER, of St. Clement's Church, Philadelphia, is in charge for the remainder of the summer of the Church's work at Rumford, Norway, and the new mission at Rangeley.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Dean Lathrop Honored

DEAN LATHROP has been honored with the Medal of King Albert, with two stripes on

the ribbon, by order of the Belgian government, in recognition of his services for Belgium while a member of the American Committee for Belgian Relief. Dean Lathrop was in charge of the work of the Commission at Liège during the earlier portion of the war, and was also active in enlisting assistance for that stricken country after his return to America and installation as Dean of the Cathedral in Milwaukee.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Two New Missionaries—State Suffering from Drouth and Fires

THE BITTER ROOT FIELD, which is left vacant by the removal of Mr. John Crippen Evans, candidate, will be in charge of the Rev. Richard Whitehouse, who will arrive in Hamilton the first week in September. Mr. Whitehouse has for the last six years been doing vigorous missionary work in the district of San Joaquin.

The Belt Field has been vacant for several months, but is now looking forward to the arrival of the Rev. John Leacher, about the middle of September. Mr. Leacher comes from Pomeroy, Washington (district of Spokane) where he established a record of earnest spiritual devotion to the furtherance of Christ's kingdom.

These two missionaries are welcomed to the diocese as men who are eager for strenuous work and not afraid of hardships. And in both fields they will find not only both these, but a readiness on the part of the people to further their efforts and the promise of results.

The state is suffering from drouth, which means ruin to the crops, and has brought with it forest fires more disastrous than any of previous record. The drouth is the third in succession and the worst of the three. On Tuesday, August 19th, a fire broke out in East Helena, which in a few hours destroyed all the business portion of the town and burned down the homes of about two hundred families. Helena, Missoula, and Butte have forest fires raging in dangerous proximity; a pall of smoke overhanging them constantly. The situation, with winter approaching, is heavy with anxiety, and the work of the Church is faced with very serious problems.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Along the Mexican Border

THE REV. CLARENCE S. MCCLELLAN, Jr., rector of St. Paul's, Marfa, Texas, and the missionary of the "Big Bend" of West Texas, has been east speaking concerning the Mexican situation and the work of the Church along the Mexican Border. He has been in St. Louis, Kansas City, Chicago, Philadelphia, Baltimore, New Haven, and New York City, and at several of the At-

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lantic resorts. Mr. McClellan has recently lost his daughter, Jessie Eunice McClellan, who died as the result of burning at Marfa in early July. The baby was 22 months old.

PORTO RICO
C. B. COLMORE, Miss. Bp.
Work at Ponce

TWO CONFIRMATION CLASSES, numbering thirty-three candidates, have been presented this year at "La Santissima Trinidad", Ponce, by the Rev. Lefferd M. A. Haughwout, rector. This is the largest number confirmed in one year in the history of the parish.

St. Elizabeth's School of Christian Service, a diocesan training school for deaconesses and Church workers, has been organized in the same parish under the direction of the rector. Two young women have entered training, and plans have been formulated for a building to accommodate the new institution.

QUINCY
E. FAWCETT, D.D., Ph.D., Bishop
Committee for Campaign

THE DIOCESAN COMMITTEE for the National Campaign consists of the Rev. Messrs. H. A. Burgess, W. O. Cone, A. G. Musson, J. M. D. Davidson; Messrs. Eli H. Creviston, J. W. Potter, W. E. Russell; Mesdames Fred W. Bohl, Nellie H. McCoy, Helen M. Bardens. Mr. Creviston is the diocesan secretary.

RHODE ISLAND
JAMES DEW. PERRY, JR., D.D., Bishop
Old Narragansett Church Opened

"THE OLD NARRAGANSETT CHURCH" at Wickford, the oldest church in the diocese, is opened each August as the summer Cathedral. The services began this year on Sunday, August 3rd, with a celebration of the Holy Eucharist and sermon by the Rev. H. Newman Laurence, rector of St. Paul's, Wickford. The Rev. F. S. Penfold, D.D., rector of St. Stephen's, Providence, preached in the afternoon. On August 10th, Bishop Perry preached, and on the following Sundays in the month the preachers announced were the Rev. John F. Scott, rector of St. John's, Providence, the Rev. A. Rogers, D.D., rector of St. Mark's, Evanston, Ill., and the Rev. Lester Bradner, Ph.D., of the General Board of Religious Education.

THE DIOCESAN DEACONESSES, Deaconess Dahlgren and Deaconess Gillespy, will go to New York in the fall to take charge of St. Faith's Training School for deaconesses. They are admirably fitted for that important post, but their departure from the diocese is greatly regretted.

DURING AUGUST many of the rectors of the city parishes are away, but the services, with some limitations, are being carried on by others. At Grace Church, Providence, in the absence of the Rev. P. F. Sturges, the ordinary schedule is being maintained by the assistant, the Rev. J. H. Robinette. There is no letting up in the services of the Church of the Epiphany, or at St. Stephen's. The services of the latter are being held in the chapel while the church is being redecorated. The same is true of St. Paul's, Pawtucket, where extensive alterations are being made. The Rev. Wm. Pressey of St. John's, Ashton, is temporarily in charge there. The Rev. Robert Walker, chaplain at the Concord (Mass.) Reformatory, is taking the services at St. Martin's, Providence, while the Rev. Arthur L. Washburn is taking a well-earned rest. The Rev. Levi B. Edwards, rector of the Church of the Transfiguration, Edgewood, who is on

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an extended tour across the continent, expects to return for the third Sunday in September. Experienced lay readers of the diocese have been doing good work through the summer season.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, Bp. Coadj.

New Work in Houston

A NEW WORK has been established at Eastwood, a new section of the city of Houston, where the Rev. L. Valentine Lee, formerly minister at St. Paul's Church, Richmond Virginia, has been placed in charge. There will be erected a church, a parish house, and a rectory, and an active work will be undertaken by the newly-formed Laymen's League of the diocese of Texas. No church of any kind exists within a mile of the location, and it is hoped that this may be developed as a community church.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bp.

Valley Convocation Meets

A CALLED MEETING of the Valley Convocation, comprising the parishes in the Valley of Virginia, was held in Berryville on Tuesday, August 12th. After the celebration of the Holy Communion and an address by the Dean of Convocation, the Rev. W. D. Smith, D.D., of Winchester, the meeting was turned into a conference to discuss the various phases of the Nation-wide Campaign.

Similar meetings of all five convocations in the diocese are being held this month, the purpose being to have the diocese thoroughly organized, with a parish committee of the Nation-wide Campaign organized and ready for work by the first of September.

CANADA

News of the Dioceses

Diocese of Algoma

THE BOYS of the choir of St. John's Church, Port Arthur, and St. Luke's Church, Port William, were camping out for the first three weeks of August. The rectors of both churches were with them, and all had a most enjoyable holiday.—THE INDIAN SCHOOL, the Shingwauk Home, Sault Ste. Marie, was recently threatened by the forest fires raging in the vicinity. It was only saved from destruction by the hard work of the staff and the children, together with some of the clergy. The venerable Archbishop Thornloe assisted in the "bucket brigade", himself.—THE NEW CURATE of St. John's Church, Port Arthur, is the Rev. C. S. Jull, formerly rector of St. Peter's, Sault Ste. Marie.—A MEMORIAL window and tablet is to be placed in St. John's by the Sons of England in memory of the members of the lodge who have fallen in the great war.—THE FUNERAL SERVICE of Constable Armstrong, who was murdered at Nepigon, was held in St. John's Church, and was largely attended. The Archbishop took part in it as well as a number of the clergy. He preached on Duty.

Diocese of Huron

AT THE recent vestry meeting held in St. James' Church, St. Mary's, it was decided to place a memorial window in the church in memory of the late rector, the Rural Dean Taylor, and his wife. Another window to be added is in memory of the soldiers of the congregation who fell in the war.

Diocese of Montreal

WHEN the White Star steamship *Megantic* docked in Montreal, August 16th, she brought as one of her passengers the Rev. E. J. Rexford, principal of the Diocesan The-

ological College, Montreal, who was returning from his duties overseas in connection with the Khaki University. He stated that the divinity course in this university numbered over seventy. An entire year's course had been gone through in nine months and the marks earned were higher than those made at home. Canon Rexford said "It was the most gratifying experience of my life. We had naturally expected the soldier students to be rather slow in straight book work, but it was not so."

Diocese of New Westminster

THE CLERGY of the diocese assembled to tender their congratulations to Bishop and Mrs. de Pencier upon the ninth anniversary of his consecration to the episcopate, in the first week in August. There was a service in St. Paul's Church, Vancouver, first, after which breakfast was served, the Bishop and Mrs. de Pencier entertaining them. There was also a conference of two hours for discussion of diocesan matters. The growth of the diocese is shown in some of the statistics given. Nine years ago there were thirty-eight clergy in the diocese in which the present diocese of Cariboo was included. Now there are sixty-two clergy in New Westminster and in Cariboo eleven. The Forward Movement was discussed and among the

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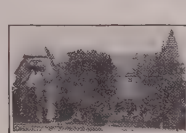
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amounts to be raised under its auspices is a large sum for a Settlers' Church Extension Fund. This fund will be used especially in the West, to assist new communities in establishing churches.

Educational

WHEN Sewanee Military Academy opens, September 11th, it will be as a permanent Reserve Officers' Training School. Secretary Newton D. Baker and General Peyton C. March, Chief of Staff, have designated ten military schools throughout the country as accredited preparatory departments for West Point. Sewanee wins this official recognition by her general record as well as especially by her service during the war period as a unit, Junior Division, R. O. T. C. Cadets graduating at S. M. A. may under this new ruling enter West Point without examination.

Colonel George LeRoy Brown, U. S. A., retired, has been officially named as instructor in military science and tactics at Sewanee. All members of the faculty wear the uniform of cadet gray as worn by the students. In style and color, it is the same as worn by the cadets of the United States Military Academy. The management, discipline, and regulations are also modeled after those of West Point. The Academy is situated on grounds owned by the University of the South, consisting of about ten thousand acres of mountain land. The portion set aside for the S. M. A. consists of about forty-five acres, including drill grounds and target range.

The cadets are organized into a three-company battalion and band. The enrollment the ensuing year is expected to be the largest in the history of the institution. Reservations to date tax the capacity of Quintard barracks and extend to the temporary quarters now in course of erection.

THE OPENING of Grafton Hall, Fond du Lac, Wis., on September 23rd, will bring a number of new teachers to the school. Mr. Clarence Shepard, of Oshkosh, succeeds Mr. Hans Bruening as head of the music department, and Miss Clementine Malek (pupil of Katherine Clark) of the Wisconsin Conservatory of Music takes the position in Voice occupied by Mrs. Elsie Armstrong. Miss Helen Walker, B.A., who will be at the head of the secretarial department, spent two years at Vassar and then completed her work for a degree at the University of Chicago, returning there for graduate work in 1918-1919. Miss Charis Strong, M.A. (University of Wisconsin), will teach Latin and mathematics. The home economics department retains the same head, Miss Laura S. Pendleton (University of Kansas), who has had experience in a hospital and in household management (Grafton Hall for three years). She will be assisted by Miss Katherine Jones, B.S. (University of Wisconsin). In the English department there will be two new teachers, Miss Marion Mayers, B.A. (University of Wisconsin), and Miss Dorothy Day, B.A. (Lawrence College). In connection with the English department it is interesting to note that Grafton Hall pupils are particularly successful in their University work in composition, a subject in which two-thirds fail.

Last spring the domestic science cottage was remodelled, refurnished, and re-equipped so that it is now without a superior in the state. At present contractors and decorators are at work in Grafton Hall preparing the building for the opening of school. The registration for 1919-1920 is far advanced, all but a few rooms being engaged. Many of these are in reserve for a short time until a decision can be made.

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